4823 X-16-19 Syn.8.56.56

¶The hope of health, wherein is conteined a goodlie regiment of life: as medicine, good diet, and the goodly vertues of sondrie herbes, doen by Philip Moore.

Imprinted at London, by Jhon Kingston.

Nouemb. Anno. M.D.lxv.

165 : 99

¶The contentes of the Chapiters in the firste Booke.

First a table to finde out the dominicall letter, Leape yeres: and what date and monethe Easter date shall fall on for.30. yeres to come.

Also a Calender, whereby ye maie learne the signe and degree, that the Sunne is in, the rising and the setting thereof, the length of the date and night throughout the yere for euer.

Of the constitucion and originall of mannes bodie. Chapiter.i. Fol.i.

What thinges be requisite for him to knowe whiche would preserue his bodie in healthe. Chapiter.ii. Fol.ii.

Wherof mans bodie is cõpact. cha.3. fol.iiii.

Of the diffrence of partes in mannes bodie. Chapiter.iiii. Fol.vi.

Of the offices, and powers and members in mannes bodie. Chapiter.v. Fol.vii.

Of the diuersitie of humours in mannes bodie. Chapiter.vi. Fol.x.

Of the complexions of mannes bodie. Chapiter.vii. Fol.xii.

¶The contentes of the Chapiters in the second booke.

Why manne hath neede of nourishemente. Chapiter.i. Fol.xvii.

Of the commodities and discommodities of meates and drinkes. Chapiter. ii. Fol. xviii.

Of the diuersities of meates. Cha. 3. fol. xxii.

Of meates makyng good iuice. cha. 4. xxiii.

Of meates engendryng corrupte humours because thei be of ill iuice. Chapi. v. Fol. xxiii.

Of meates whiche are in a meane. Chapiter. vi. Fol. xxiiii.

Of a Gardaine. Chapi. vii. Fol. xxiiii.

The names of soche herbes as maie be easelie gotten, and bee good to bee growyng in Gardeines, aswell for foode, as for medicines. Chapiter. viii. Fol. xxvi.

The vertues and temperamentes of suche herbes, as bee named in the former Chapiter. Chapiter. ix. Fol. xxvii.

Of herbes growyng without mannes labour, in sowyng or plantyng them. Cha. x. 43.

A declaration of sicknes and healthe. Chapiter. xi. Fol. xliiii.

What thing the Phisicion ought to knowe before he attempt the cure of any disease. Chapiter. xii. Fol. xlviii.

Of the vse and commodities of pourgyng, and blood lettyng. Chapiter. xiii. Fol. lii.

A table teachyng to knowe, in what signe the Moone is for euer. Fol. lxvi.

A figure by whiche you maie knowe, what is the golden nomber for euer. Fol. lxii.

¶ Philip Moore to the gentill Reader.

Haue (gentill Reader) sette forthe this small treatise, whiche I haue intituled the Hope of health, because my chiefe intent in making therof, was to exhorte bothe men and women, to preserue their healthes, and to bestowe suche laboure in makyng of Gardeines, and in plantyng of sunderie herbes, that their gardeines might bee to theim and theirs, in steede of a Potticaries shoppe: wherein thei maie finde suche medicines, as are prescribed to them by the Phisicion, without any greate coste, and to their singular profite. In this treatise you shall finde: Firste, what thynges are necessarie to bee knowen, for the preseruacion and mainteinaunce of healthe. Secondarily, what thynges are to bee obserued, concernyng thyne ordinarie diette, in

ſunderie meates to auoyde ſickenesſe. Thirdlie, the vſe of a gardein, and the natures of ſunderie herbes. Fowerthlie, the declaracion of ſickenes, and the commodities of medicines. Laſt of all, you ſhall finde certain rules of Aſtronomie, whereof the moſte part are annexed vnto Phiſicke: whiche ſimple labours of myne, if you will vouchesafe willinglie to accepte, you ſhall encourage me, to beſtowe greater paines, for the inſtruccion and commoditee of the good readers, as farre forth as my ſmalle learnyng will extende.

Thus fare you well. From Hallesworth in Suff.

The 1. of Maie.

Anno ſalutis.

1564.

TO THE RIGHT VVOR-
shipfull sir Owen Hopton knight: Philip Mooze wisheth eternall felicitee.

When I consider with my self (right wooz-shipfull sir) the great number of eternall benefites, whiche it hath pleased almighty God, of his infinite mercie and goodnes, to bestowe vpon all mankinde: Although I am certainlie perswaded, that no man is able to thanke and praise him, for the least of theim sufficientlie, yet I doe thinke nevertheless, that eche man hath cause to geue thankes to God, more for his helth then he hath for any other woorldlie promocion or benefite: as riches, possessiõs, honor, dignitie, and suche like. For with out woorldly wealth, a healthfull manne maie line in that vocacion, wherin God hath called him, with pleasure and good compante; but to a manne whithe is extreme

wealth with out health is nothyng.

treme sicke, riches be noysome, possessi-
ons superfluous, honour neglected, di-
gnitie despised, pleasures bee lothsome,
and companie is comberous, thereby al-
so strengthe and pleasure bee altred into
imbecilitie and weakenesse. And last of
the liuelie ruddie colour and beautie of
the face, is conuerted into deadlie pale-
nesse, and deformitie. Since therefore,
health is suche a precious iewell to mā-
kinde, that without it, all worldlie plea-
sures are painfull. I thinke it méete and
expedient for eche manne, that hath any
regarde to hymself, to learne the know-
lege of the constitucion of his bodie, and
to obserue a meane in his diet, and other
necessarie thinges cōcernyng his health
that thereby he may escape daungerous
diseases, and preserue his bodie long in
good state, or at the least he maie signifie
to the Phisicion a greate deale the bet-
ter, the occasion of his sicknes by due ob-
seruacions: so maie conuenient medici-
nes be muche soner ministred, whereby
health will quickly be recouered again.
In consideracion whereof I am persua-

Paine hath no pleasure.

ded

ded, that all men that bee of good iudgemente and vnderstandyng, doe thinke them worthie of great praise, and of immortall fame, whiche haue by continuall studie, long trauaill, and good experience founde out and left behinde them to vs their posteritie, suche an arte and science, as is able to instruct a man, not onelie to heale and cure, a greate nomber of greuous diseases (wherunto eche mannes bodie, is daily subiect.) But also it teacheth, to preserue and keepe the same body in health, so lōg as the course of nature will suffer a mā to line. Theese be the effectes, whiche the moste excellēt arte of Phisicke, can certainly performe, to as many as will diligētly obserue the preceptes and doctrine thereof, whiche noble science, as holy scripture doeth testifie, was not a fonde inuencion of couetеous heades for lucres sake, but is certainlie the necessarie gifte of God, by Donū dei.
hym ordeined, and sent emong mortall men, to the ende that by the helpe thereof, thei might the longer sustaine, and preserue their fraile bodies in healthe,

preuentyng sickenes that would ensue, and curyng that whiche is present, whiche thinges are euidētlie declared, in diuers places of the Bible, but moste plainlie in the.xxxviij. Chapiter of Ecclesi, where it is writtē after this sort. Affice medicum suis honoribus & præmijs, vt necessitate vrgente eo vti possis nam eū creauit dñs. Est enim a supremo medicina, & a rege stipēdum accipiet. Dominus ex terra condidit medicamenta, & prudens homo non contemnit ea, cede locum medico, dominus enim illum creauit. That is to saie, Geue vnto the Phisicion due honour and rewardes, that thou maieste haue his helpe in tyme of needs, for the Lorde hath ordained hym. Truely Phisicke is of the highest, and it shall receiue a stipende of the kyng. The lorde hath made medicines on the yerth: and a wise manne will not contempne them. Giue place vnto the Phisicion, for the lorde hath ordeined hym. By whiche wordes it is euident, that Phisicke is ordained of God, for the profite and commoditie of al mākinde, whiche although per-

The greatest Minister of God emong men, next the deuine, is the Phisicion.

perchaunce it hath been, and is abused, ought neuer the more to be hated or dispised. For there is no science nor knowlege in the world, so perfect and good, but that it hath bẽn of euill persons abused: as it is euident, the holie scriptures beyng Gods eternall veritie, haue sondrie tymes heretofore, been abused of many sortes of detestable heretiques, as of Arrians, Anabaptistes, and the damnable vile Romishe Papistes, the Marbellites the Gardinarites, the Bonerites. &c. whiche wrieth and wresteth the scriptures, to their errontous and deuilish opinions, deceiuyng the ignorannt people, and bringyng them to vtter destrucciõ.

A secte called the Bonerites, or Benobites.

In so muche therefore as Philicke is so highlie commended to vs in his holie scripture, as a speciall gifte of God, and also it is knowen to be, by daiely experience, most commodious, profitable, and necessarie for all kinde of persones, beyng indued with vnderstanding, not beyng ignorannt al together in suche preceptes thereof, as doe necessarily pertain to the preseruaciõ of his health. So that

eche

eche man should so farre forthe beholde his owne bodie, that he might by diligẽt obseruacion, knowe when he were in health, and what diet he ought chiefly to obserue, for to preserue the same in helth and good state, whiche thyng if it were well obserued, would redounde moste certainly, to the great commoditie of an infinite noumber of people, defendyng thẽ from diuers paines and diseases, into the whiche, many through their owne ignorannce and necligence, doe often times fall. And therefore, I thought it verie good, to wishe all menne, to seke the knowlege of suche thynges, as concerne health. For whiche cause (right worshipfull sir) I haue endeuoured my self, (as muche as in me lieth) to declare and cõprehẽde in this smal treatise, suche rules of Phisicke, as are profitable to be knowen and obserued, of all suche as be desirous to preserue their bodies in health. Not arrogantlie presumyng hereby, to instruct the learned and skilfull: but beyng moued with good will and natural affectiõ, to the readers hereof, accordyng

to

to my simple knowledge, I purpose by this my small trauaile, to declare vnto the willyng minded, good rules of Phisicke, wherein the hope of health do consist. And also to prescribe vnto them, the vse and commodities of a good Garden, with the names, natures, and vertues of diuers herbes, whiche are verie requisite for meates & medicines. Being partly prouoked thereunto, by that whiche I haue perceiued in your owne self, that neither good will hath been wantyng, nor coste spared, to make a pleasaunte grounde, furnished with many holsome and sweete herbes and flowers, as at this present time appereth, at your auncient Mansion called Cockfelde halle, whiche example I would wishe many gentlemen should imitate. But chiefly again I was moued, to write somwhat of a garde and herbes, because the greatest parte of curyng of diseases by medicines, dooeth consiste in herbes, whiche the vulgare people are so ignorannt in, that thei neither knowe theim, nor yet doe endeuour theim selues to haue any

Hope of Health.

more

store of theim in their gardeins, whiche is greatly to their discommoditie. Trulie these causes moued me after that I had declared, what thynges were mete to bee knowen and obserued, for preseruacion of health, to speake somewhat of the commodities of a Gardeine, that is well furnished with sundrie herbes: declaryng also the names, natures, and vertues, of suche herbes as bee moste common in this region of Englande, to thentent I might prouoke the common people, to haue herbes in better estimacion, and to learne to knowe theim, to plant them, and sowe them in their gardeines, cherishyng theim as thynges, whereby thei mate obtaine remeadis of painfull diseases, by the coũsaill of a discrete Phisicion, without any great coste or trauaile. To this ende I haue declared vnto your worshyp, my purpose and intent, in publishyng this small treatise whiche I do dedicate vnto you, as an assured token of my duetie, and good hart towardes your worshyp, beeyng thereto prouoked, by the singulare benefites, receiued

ceiued at your handes. For whiche benefites (according to my abilitie) in stede of a recompence, I signifie vnto youre worshipp, by this simple gifte, that I am not vnmindefull of my duetie. Wherefore I desire you (right worshipfull sir) to accepte this my simple trauaile, beeyng the fruictes of that small talente, whiche God hath vouchesaued to lende me, in good parte. Thus wishyng vnto your worshippe, and to my good Ladie your bedfelowe, longe continuaonce of of perfect health, with increase of muche worshipp: I commit you to the tuicion of the almightie God, whose hande alwaies preserue you and yours. Amen.

Your maisterships moste bumble to commaunde.

Philip Moore.

¶ *Amantiſſimo ſuo amico Phi-*
lippo Mooro, Guilhelmus
Bullenus. S.P.D.

PRopter ſingularem erga te amorem meum [mi Phylippe] librum tuum notis quibuſdã marginalibus adornaui, tum vt mutua amicitia noſtra ſtabiliretur, tũ vt iſpectoribus omnibus certa ſperetur ſalus. Neque arroganter, hoc a me ſcriptum eſſe exiſtimes velim, vt opuſculo tuo colores adderem, ſed vt celeri feſtinationi tuæ opitularer.

Valeto.

¶ W. Bullein ones
again to P. M.

Deus effudit in totum genus mortalium,
Many medicens, dere frende P. Mooze:
Artem medendi doloribus. For the ſicke and the ſoze
Herbas ſalubres. Who ſo doeth them diſpiſe,
Be numbzed emong the fooles, & abiectes frõ the wiſe
Thy Hope of health, hath many goodly rules in ſtoze
Farewell gentle frende, God be prayſed therefoze.

The Signe and degree that the Sunne is in.	The rising of the sun	The Sunne setting.	The length of Daye.	The length of night.	The number of Daies.	The Prime.	The Dominicall letter.	Decēb. hat. xxxi. dayes.
18	11.8	49 3	397	11.12	i.		f	
19	12	48	38	24	ii.	13	g	
20	13	47	36	24	iii.	2	a	
21	13	47	35	25	iiii.	10	b	
22	14	46	34	26	v.		c	
23	14	46	33	27	vi.		d	S. Nicholas.
24	14	46	32	28	vii.	18	e	
25	15	45	31	29	viii.	7	f	Concep. Mary.
26	15	45	30	30	ix.		g	
27	15	45	30	30	x.	15	a	
28	15	45	30	30	xi.	4	b	
29	15	14	30	30	xii.		c	
1	15	54	30	30	xiii.	12	d	S. Lucy.
2	15	45	30	30	xiiii.	1	e	
3	15	45	31	29	xv.		f	
3	15	45	31	28	xvi.	9	g	
4	14	46	33	27	xvii.		a	
5	14	46	33	26	xviii.	17	b	
6	14	46	37	25	xix.	6	c	
7	13	47	36	24	xx.		d	Fast.
8	13	47	37	23	xxi.	14	e	S. Thomas.
9	12	48	38	22	xxii.	3	f	
10	11	49	39	21	xxiii.		g	
11	11	49	41	19	xxiiii.	11	a	Fast.
12	10	50	41	19	xxv.	19	b	Christmas day
13	9	51	43	18	xxvi.		c	S. Steuen.
14	8	52	44	16	xxvii.	8	d	S. Jhon.
15	7	53	46	14	xxviii.		e	Childermas.
16	6	54	48	12	xxix.	16	f	
17	5	55	48	12	xxx.	5	g	
18	4	56	50	10	xxxi	21	a	

IN this former Kalender, what daie of any monethe you doe chose, you shall straight finde in the first rowe toward the lefte hande, in what signe, and in what degree the Sonne is in. In the seconde rowe you shall finde what howre, and what minute the Sonne setteth. In the fowerth row is declared the lengthe of the daie, betwene Sonne and Sonne, in howers and minutes. In the fifte rowe is set forthe the length of the night, from Sonne sette, to Sonne rise. In the sixte rowe is the noumber of daies of the moneth. And in the seuenth rowe is the golden noumber. Laste of all is the dominicall letter, and the sainctes dates. As for example. If you looke the seconde daie of Aprill, straighte you shal finde in the first rowe, that the Sonne is in the. 22. degree of Aries. The Sonne riseth. 16. minutes after. 5. of the clocke, and setteth. 44. minutes after. 6. of the clocke, the daie is. 13. howers and. 35. minutes in lengthe: and the night is. 10. howers and. 35. minutes long, and so maie you finde in like sorte for any daie, throughout the whole yere.

Note, when I speake of minutes, that there bee in an howre. 60. minutes: and so. 45. minutes

nutes bee three quarters of an howre, and. 30. minutes bee halfe an howre, and. 15. make a quarter of an howre. So that when I saied before, þ the second day of Aprill, the Sonne riseth. 15. minutes after. 5. of the clocke, I meane it riseth one quarter of an howre and a minute after. 5. And so vnderstande likewise of all minutes. Note, that there bee. 12. signes in the Zodiacke of the heauens, and euery signe is deuided into. 30. degrees: so that a degree is the 30. parte of a signe.

The names and Charectes of the. 12. signes are these ♈ Aries, ♉ Taurus, ♊ Gemini, ♋ Cancer, ♌ Leo, ♍ Virgo, ♎ Libra, ♏ Scorpio ♐ Sagittarius, ♑ Capricornus, ♒ Aquarius, ♓ Pisces. These thynges I haue thought good to be added in the ende of the Kalender, for the better instruccion of them that bee ignorant, leste if thei should doubt in any parte of it, thei were not able of theim selues, to finde out the knowledge thereof. I was fullie determined, when I began this small treatise, to haue added vnto it, diuerse necessarie rules of Astronomie, concernyng the mocions of the heauēs, and of the planettes, and certaine fixed starres that thereby men that trauaile, either by lande

or by sea, might knowe the partes of ỹ heauens and iudge certainlie the true hower of all seasons, aswell by night as by daie. But because I did consider, that these thynges did nothyng appertaine vnto these matters, ỹ I haue made mencion of in the premisses. And also because conuenient leisure was wanting, I thought it better to differre myne endeuor at this present entending God willyng, to publishe it with other necessary preceptes of like sort, perteining to Cosmographie, and the Mathematicall sciẽces, as sone as cõuenient tyme shalbe ministered vnto me: if so bee I maie perceiue this my simple labour to be thanckfullie accepted.

¶ Certaine faultes escaped in printyng.

Fol. iii. rede, for humans, humars.
Fol. iii. rede, for statens, non statens.
Fol. v. rede, for partes primi, primæ partes.
Fol. vj. rede, for similari, simulares.
Fol. viij. rede, for twod maner, fiue maner. &c.
Fol. ir. rede, for Sanguinis sanguis.
Fol. rriij. rede, for lac capud, lac capite.
Fol. rrriij. rede, for fecile, facile.

The signe and degree that the Sunne is in.	The rising of the sun	The Sunne setting.	The length of the Day.	The length of night.	The nũber of dayes.	The Dyame.	The Dominicall letter	August hath xxxi. dayes.
17	36 4	24 7	11 14	9, 9	i.	1	c	S. Peter.
18	37	23	45	12	ii.	16	D	
19	39	21	44	16	iii.	5	E	
20	42	18	41	19	iiii.		F	
21	43	17	37	23	v.	13	G	
22	45	15	35	26	vi.	2	A	
23	47	13	30	30	vii.		b	
24	49	11	26	34	viii.	10	c	
25	50	10	23	37	ix.		D	
26	52	8	19	41	x.	18	E	S. Laurence.
27	54	6	16	46	xi.	7	F	
28	56	4	12	48	xii.		G	
29	58	2	8	52	xiii.	15	A	
30	1	7.6	4	56	xiiii.	4	b	
1	2	58	53	60	xv.		c	
2	4	56	51	1	xvi.	21	D	
3	6	54	53	7	xvii.	1	E	
4	8	52	49	11	xviii.		F	
5	10	50	46	14	xix.	9	G	
6	12	48	42	18	xx.		A	
7	14	46	38	22	xxi.	17	b	
8	16	44	34	26	xxii.	6	c	
9	18	42	30	30	xxiii.		D	¶ Fast.
10	20	40	26	34	xxiiii.	14	E	Bartholomew.
11	22	38	22	38	xxv.	3	F	
12	24	36	18	42	xxvi.		G	
13	26	34	14	46	xxvii.	11	A	
14	27	33	11	49	xxviii	19	b	
15	28	32	7	53	xxix.		c	Decol. Johãnis
16	30	30	3	57	xxx.	8	D	
17	32	28	11	11	xxxi.		e	

The signe and degree that the Sunne is in	The rising of the sun.	The Sunne setting	The length of daie.	The length of night.	The nõber of daies.	The Prime.	The Domincal letter	Septẽb. hath xxx. daies.
17	3 45	18 6	14 12	6. 11	i.	16	f	
18	36	24	50	19	ii.	5	g	
19	38	12	46	14	iii.		a	
20	40	20	43	17	iiii.	13	b	
21	42	18	38	22	v.	2	c	
22	44	16	34	26	vi.		d	
23	46	14	30	30	vii.	10	e	
24	48	12	26	34	viii.		f	Natiui. Maria
25	50	10	23	37	ix.	18	g	
26	52	8	18	42	x.	7	a	
27	54	6	15	45	xi.		b	
28	56	4	11	49	xii.	15	c	
29	58	2	6	54	xiii.	4	d	
♎	6	6.5	2	58	xiiii.		e	Exalta. crucis.
1	2	58	21	12	xv.	12	f	
2	4	5[illegible]	54	6	xvi.	1	g	
3	6	54	50	10	xvii.		a	
4	8	52	46	14	xviii.	9	b	
5	10	50	43	17	xix.		c	
6	12	48	38	22	xx.	17	d	
7	14	46	34	26	xxi.	6	e	¶ Fast.
8	1[illegible]	44	30	30	xxii		f	S. Matthew.
9	18	42	26	34	xxiii.	14	g	
10	20	40	21	37	xxiiii	3	a	
11	22	38	18	41	xxv.		b	
12	24	36	14	46	xxvi.	1	c	
13	26	34	10	50	xxvii	12	d	
14	28	2	6	54	xxviii		e	
15	30	30	3	57	xxix.	8	f	S. Michaell.
16	32	28	0	13	xxx.		g	

The signe and degree that the Sunne is in.	The rising of the sun.	The setting of ♄ sun.	The length of daie.	The length of night.		The nõber of dayes.	The Wyrme.	The Dominical letter.	Octobe. hath xxxi. daies.
17	34.6	26.5	55.10	5.13		1	16	A	
18	36	24	51	9		2	5	b	
19	38	22	47	13		3	13	c	
20	40	20	43	7		4	2	d	
21	41	18	39	21		5		e	
22	44	16	35	25		6	10	f	
23	46	14	31	29		7		g	
24	48	12	27	33		8	18	A	
25	50	10	23	37		9	7	b	S. Dionise.
26	52	8	19	41		10		c	
27	54	6	15	45		11	15	d	
28	56	4	11	49		12	4	e	
29	58	2	7	53		13		f	S. Edward.
♏	7	5.4	3	59		14	12	g	
1	2	58	.9.	1.4		15	1	A	
2	4	56	55	4		16		b	
3	6	54	52	8		17	9	c	S. Audzie.
4	8	52	48	12		18		d	Saint Luke.
5	10	50	44	16		19	17	e	
6	12	48	40	20		20	6	f	
7	13	47	36	24		21		g	
8	15	45	33	27		22	14	A	
9	17	43	29	31		23	3	b	
10	19	41	25	35		24		c	
11	21	39	21	39		25	11	d	
12	23	37	8	42		26	19	e	
13	24	36	14	46		27		f	¶ Fast.
14	26	34	10	50		28	8	g	Sunon & Jude
15	28	32	7	53		29		A	
16	30	30	3	57		30	16	b	
17	31	29	0	0		31	5	c	¶ Fast.

The signe and degree that the Sunne is in.	The rising of the sun	The Sunne setting.	The length of the daie.	The length of night.	The nober of daies.	The Oxyme.	The Dominical letter	Nouēb. hath xxx. dayes.
18	33 7	27 4	8	15	i.		d	All Saincts.
19	35	25	53	7	ii.	13	e	
20	37	23	49	11	iii.	2	f	
21	38	22	46	14	iiii.		g	
22	40	20	43	17	v.	19	a	
23	42	18	39	21	vi.		b	S. Leonard.
24	43	17	36	24	vii.	8	c	
25	45	15	33	27	viii.	7	d	
26	46	14	30	30	ix.		e	
27	48	12	27	33	x.	15	f	
28	49	11	24	36	xi.	4	g	
29	51	9	21	39	xii.		a	
[illegible]	52	8	18	42	xiii.	12	b	
1	53	7	15	45	xiiii.	1	c	
2	55	5	12	48	xv.		d	
3	56	4	10	50	xvi.	9	e	
4	57	3	7	53	xvii.		f	
5	59	1	4	56	xviii.	17	g	
6	.8.	4.3	2	58	xix.	6	a	
7	1	59	.7.	26	xx.		b	S. Edmond.
8	2	58	57	3	xxi.	14	c	
9	3	57	55	5	xxii	3	d	
10	4	56	53	7	xxiii.		e	
11	5	55	51	9	xxiiii	11	f	
12	6	54	49	11	xxv.	19	g	S. Katherine.
13	7	53	47	13	xxvi.		a	
14	8	52	45	15	xxvii	8	b	
15	9	51	43	17	xxviii		c	
16	10	50	41	18	xxix.	16	d	¶ Fast.
17	11	49	40	20	xxx.	5	e	S. Andrewe.

The signe and degree that the Sunne is in.	The rising of the sun	The setting of the sun	The length of daye.	The length of night.	The nõber of dayes.	The Prime.	The Dominical letter	Aprill hath xxx. dayes.
21	18. 5	42 6	23.13	39 10	i		g	
22	16	44	25	35	ii	11	a	
23	14	46	28	32	iii.		b	Ambrose.
24	12	48	32	38	iiii.	19	c	
25	10	50	36	34	v.	8	d	
26	8	52	40	20	vi.		e	
27	6	54	44	16	vii.	16	f	
28	4	56	48	12	viii.	5	g	
29	3	57	51	9	ix.		a	
♉	2	58	55	5	x.	13	b	
1	5.4	.7.	59	1	xi.	2	c	
2	58	2	14	9	xii.		d	
3	56	4	6	54	xiii.	10	e	
4	54	6	10	50	xiiii.		f	
5	52	8	14	46	xv.	18	g	
6	50	10	18	42	xvi.	7	a	
7	49	11	21	39	xvii.		b	
8	47	13	25	35	xviii.	15	c	
9	45	15	28	32	xix.	4	d	
10	43	17	32	28	xx.		e	
11	41	19	36	24	xxi.	12	f	
12	39	22	39	21	xxii.	1	g	
13	37	23	43	7	xxiii.		a	S. George.
14	35	25	46	14	xxiiii.	9	b	
15	33	27	50	10	xxv.		c	S. Marke.
16	31	29	53	7	xxvi.	17	d	
17	30	30	56	4	xxvii.	6	e	
18	29	31	55	8	xxviii		f	
19	27	33	3	57	xxix.	14	g	
20	25	35	6	54	xxx.	3	a	

The signe and degree that the Sunne is in.	The rising of the sun.	The Sunne setting.	The lōgth of the day.	The length of night.	The nomber of dates.	The Prime.	The Dominical letter.	Maye hath xxxi. dayes.
20	23. 4	37.7	10.15	50. 2	i.	11	b	Philip & Jacob
21	22	38	13	47	ii.		c	
22	20	40	16	44	iii.	19	d	Inuen. Crucis.
23	19	41	19	41	iiii.	2	e	
24	18	42	22	38	v.		f	
25	17	43	25	35	vi.	16	g	S. Jhon. ante.
26	15	45	28	32	vii.	5	a	
27	14	46	31	29	viii.		b	
28	12	48	34	26	ix.	13	c	
29	11	49	37	23	x.	2	d	
II	9	51	40	20	xi.		e	
1	8	52	42	18	xii.	10	f	
2	7	53	45	15	xiii.		g	
3	5	55	48	12	xiiii.	18	a	
4	4	56	50	10	xv.	7	b	
5	3	57	53	7	xvi.		c	
6	1	59	55	5	xvii.	15	d	
7	4.3	8	58	2	xviii.	4	e	
8	59	1	16.	2.7	xix.		f	S. Hanstone.
9	58	2	2	58	xx.	12	g	
10	57	3	4	56	xxi.	1	a	
11	56	4	6	54	xxii.		b	
12	55	5	8	52	xxiii.	9	c	
13	54	6	10	50	xxiiii.		d	
14	53	7	12	48	xxv.	17	e	
15	52	8	14	46	xxvi.	6	f	
16	51	9	15	45	xxvii.		g	
17	51	9	17	43	xxviii	14	a	
18	50	10	19	41	xxix.	3	b	
19	50	10	20	40	xxx.		c	
19	49	11	21	39	xxxi.	11	d	

The signe and degree that the Sonne is in.	The riding of the sunne.	The sitting of the sunne.	The length of daye.	The length of night.	The nūber of daye.	The Ydame.	The Dominical letter.	Iune hath xxx. dayes.
10	49.	11. 8	12. 16	32. 7	i		e	
11	48	12	13	37	ii	19	f	
12	47	13	24	36	iii.	8	g	
13	47	13	25	35	iiii.	16	A	
14	47	13	26	34	v.	5	b	
15	46	14	27	33	vi.		c	
16	46	14	28	32	vii.	13	d	
17	46	14	28	32	viii.	2	e	
18	45	15	29	31	ix.		f	
19	45	15	29	31	x.	10	g	S. Barnaby.
20	45	15	30	30	xi.	18	A	
21	45	15	30	30	xii.	7	b	
1	45	15	30	30	xiii.		c	
2	45	15	30	30	xiv.	15	d	
3	45	15	29	31	xv.	4	e	
4	46	14	29	31	xvi.		f	
5	46	14	29	31	xvii.	12	g	
6	45	14	29	31	xviii.	1	A	
7	47	13	28	32	xix.		b	
8	47	13	28	32	xx.	9	c	
9	47	13	27	33	xxi.		d	S. Albon.
10	48	12	26	34	xxii.	17	e	¶ Fast.
11	49	11	25	35	xxiii.	6	f	S. Iohn Bap.
12	49	11	24	36	xxiv.		g	
13	50	10	23	37	xxv.	14	A	
14	51	9	22	38	xxvi.	3	b	
15	51	9	21	39	xxvii.		c	¶ Fast.
16	52	8	19	41	xxix.	11	d	Peter & Paule
17	53	7	18	44	xxx.		e	

The ligne and degree that the Sunne is in.	The rising of the sun.	The setting of ♄ sun.	The length of daye.	The length of night.	The nõbre of dayes.	The Prime.	The Dominical letter.	July hath xxxi. daies.
18	54 3	6, 8	34 16	46 7	i.	19	g	
19	55	5	13	47	ii.	2	a	Visitati. Mary
20	56	4	18	49	iii.		b	
21	57	3	9	51	iiii.	16	c	
22	58	2	7	53	v.	5	d	
22	58	2	5	55	vi.		e	
23	59	1	3	57	vii.	13	f	
24	4	8,7	1	59	viii.	2	g	
25	1	59	15	8	ix.		a	
26	3	57	56	4	x.	10	b	
27	4	56	54	6	xi.		c	
28	5	55	51	9	xii.	18	d	
29	7	53	49	11	xiii.	7	e	
♌	8	52	46	14	xiiii.		f	
1	9	51	44	16	xv.	15	g	
2	11	49	41	19	xvi.	4	a	
3	12	48	38	22	xvii.		b	
4	14	46	35	25	xviii.	12	c	
5	15	45	32	28	xix.	1	d	
6	17	42	30	30	xx.		e	Margaret.
7	18	42	27	33	xxi	9	f	
8	20	40	24	36	xxii.		g	Magdalene.
9	22	38	20	40	xxiii.	17	a	
10	23	37	17	43	xxiiii.	6	b	¶ Fast.
11	25	35	14	46	xxv.		c	S. James.
12	27	33	11	49	xxvi.	14	d	Anne.
13	29	31	8	52	xxvii.	3	e	
14	30	30	4	56	xxviii		f	
15	31	29	1	59	xxix.	11	g	
16	32	28	14	9	xxx.	19	a	
16	34	26	55	5	xxxi.		b	

¶ A Table for .xxx. yeres to come.

The yeares of our Lorde God.	Letter Dominicall	Leape yeares.	Easter daye.	Marche or Aprill.	The yeares of our Lorde God.	Letter Dominicall	Leape yeares.	Easter daye.	Marche or Aprill.
1564	a	b	2	A	1579	d		17	A
1565	g		22	A	1580	b a	c	9	A
1566	f		14	A	1581	a		26	M
1567	e		30	M	1582	g f		5	A
1568	c	d	18	A	1583	e		31	M
1569	b		10	A	1584	d c	e	19	A
1570	a		26	M	1585	b		11	A
1571	g		15	A	1586	a		3	A
1572	e	f	6	A	1587	g f		16	A
1573	d		22	M	1588	e	g	7	A
1574	c		11	A	1589	d		30	M
1575	b		3	A	1590	c		19	A
1576	g	a	22	A	1591	b a		4	A
1577	f		7	A	1592	g	b	26	M
1578	e		30	M	1593			15	A

In this table aboue, what yere of the Lorde God, you doe chose within writen, you shall straight finde in the seconde rowe toward the left hande, the Dominicall letter serueng for that yere, the third rowe sheweth the leape yeres. The fowerth rowe the nomber of the daie that Easter daie falleth on, and the fift row the name of the Monethe that Easter daie falleth in: Note that the letter A. standeth for Aprill, and the letter M. for Marche.

The signe and degree that the Sunne is in.	The rising of the sun.	The setting of ye sun.	The length of the daie.	The length of night.	The nöber of dayes.	The Prime.	The Dominical letter.	Januari hath xxxi. dayes.
21	1. 8	17 3	7. 52	16. 8	i.	3	a	New yeres day
22	2	58	54	6	ii.		b	
23	4	59	56	4	iii.	11	c	
24	8. 7	4	59	1	iiii.		d	
25	13	1	8	56	v.	19	e	Epyphanye.
26	57	3	3	57	vi.	8	f	
27	56	4	6	54	vii.		g	
28	5	5	9	51	viii.	16	a	
29	53	7	11	49	ix.	5	b	
♒	52	8	14	46	x.		c	
1	51	9	17	43	xi.	13	d	
2	59	11	20	40	xii.	2	e	
3	48	12	23	37	xiii.		f	Hillary.
4	46	14	26	34	xiiii.	10	g	
5	44	16	29	31	xv		a	
6	43	17	31	28	xvi.	18	b	
7	41	19	35	25	xvii.	7	c	
8	40	20	38	22	xviii.		d	
9	38	22	42	18	xix.	15	e	
10	37	23	45	15	xx.	4	f	
11	35	25	48	12	xxi		g	
12	33	27	52	8	xxii.	12	a	
13	31	29	55	5	xxiii.	1	b	
14	30	30	59	1	xxiiii.		c	
15	28	32	9		xxv.	9	d	Conuers. Paule.
16	26	34	8	54	xxvi.		e	
17	25	35	9	51	xxvii.	17	f	
18	23	37	13	47	xxviii	6	g	
19	21	39	17	43	xxix.		a	
20	19	41	20	40	xxx.	14	b	
21	17	43	24	46	xxxi.	3	c	

The ligne and degree that the Sunne is in.	The rising of the sun	The Sunne setting.	The length of daye	The length of night.	The nōber of dayes.	The Prime.	The Dominical letter	Februa. hath xxviii. dayes.
22	15.7	45. 4	28. 9	32.14	i.		b	
23	13	47	31	29	ii.	11	c	Pur. of Marie
24	11	49	35	25	iii.	19	f	
25	10	50	39	21	iiii.	8	g	
26	8	52	43	17	v.		a	
27	6	54	47	13	vi.	16	b	
28	4	56	50	10	vii.	5	c	
29	2	58	54	6	viii.		d	
X	7.6	5	58	2	ix.	13	e	
1	58	2	10	13	x.	2	f	
2	56	4	6	54	xi.		g	
3	54	6	10	50	xii.	10	a	
4	52	8	14	46	xiii.		b	
5	50	10	18	42	xiiii.	18	c	Valentine.
6	48	12	22	38	xv.	7	d	
7	46	14	26	34	xvi.		e	
8	44	16	30	30	xvii.	15	f	
9	42	18	34	26	xviii.	4	g	
10	40	20	38	22	xix.		a	
11	38	22	42	18	xx.	12	b	
12	36	24	46	14	xxi.	1	c	
13	34	26	50	10	xxii.		d	S. Peter.
14	32	28	54	6	xxiii.	9	e	¶ Fast.
15	30	30	58	2	xxiiii.		f	S. Mathye.
16	28	32	11	22	xxv.	17	g	
17	26	34	6	54	xxvi.	6	a	
18	24	36	10	50	xxvii.		b	
19	22	38	14	46	xxviii	14	c	

The nūber of dayes.	The yeare.	The Dominicall letters	Marche hath xxxi. dayes.
1	5	d	Dauid.
2		e	
3	22	f	
4		g	
5	19	a	
6	8	b	
7		c	
8	16	d	
9	5	e	
10		f	
11	13	g	
12	2	a	
13		b	Gregory.
14	10	c	
15		d	
16	18	e	
17	7	f	
18		g	
19	25	a	
20	4	b	
21		c	Benet.
22	12	d	
23	1	e	
24		f	
25	9	g	
26		a	
27	17	b	
28	6	c	
29		d	
30	14	e	
31	3	f	

Fast. Vigil. of Mary

The lengthe of nyght.	The kenglye of dayes.	The rising of ye sunne.	The setting of ye sunne.	The lengthe of dayes.	The rising of the sunne is at.	The lengthe and degree that the Sunne is at.
12 12	12 12	40.7	40.7	12 12	6	10
58	22	42	42	22	18	11
54	26	44	44	26	16	12
50	30	46	46	30	14	13
46	34	48	48	34	12	14
42	38	50	50	38	10	15
38	42	52	52	42	8	16
34	46	54	54	46	6	17
30	50	56	56	50	4	18
26	54	58	58	54	2	19
22	58	6	6.5	58		V
18	6	2	58	6	58	1
14	10	4	56	10	56	2
10	14	6	54	14	54	3
6	18	8	52	18	52	4
2	22	10	50	22	50	5
58	26	12	48	26	48	6
54	30	14	46	30	46	7
50	34	16	44	34	44	8
46	38	18	42	38	42	9
42	42	20	40	42	40	10
38	46	22	38	46	38	11
34	50	24	36	50	36	12
30	54	26	34	54	34	13
26	58	28	32	58	32	14
22	7	30	30	7	30	15
18	11	32	28	11	28	16
14	15	34	26	15	26	17
10	19	36	24	19	24	18
6	23	38	22	23	22	19
2	27	40	20	27	20	20

¶ The first booke teacheth diuers preceptes, verie necessarie to be knowen, of suche as are studious to preserue their bodie in healthe.

¶ The first Chapiter.

¶ Of the institution and originall of mannes bodie.

MOses the moste faithefull seruaunt of the high God, beyng enspired by the holie ghost, and writing of the beginning of the worlde, dooeth euidentlie declare in the booke whiche is called Genesis. That almightie God by his omnipotencie (after that he had made all other liuyng creatures in the world) he created Adam and Eue our firste parentes, blessyng theim and saiyng, encrease, and multiplie, and replenishe the yearth: whiche blessyng (although after it, through their transgression, thei were driuen out of the pleasaunt Paradise, and cast forthe into this vale of miseris, the yearth, them selues, Genesis.

and their posterite, being curssed for their offence) yet it tooke sothe effecte that all mankinde, whiche haue been since that tyme, vntill this date, haue proceaded of theim and their posteritee, beyng ingendred by the continuacion of their partes.

Generatis vnius est corruptio alterius. Aristo. de generatione.

Soche was the wonderfull prouidence of God omnipotente, from the beginyng that all liuyng creatures, should contain in theim selues soche seede, as doeth sufficce to engender their like in their kinde, that thereby the frailtee and mortalitee of eche kinde of liuyng creatures, might by succession be preserued from vtter decaie, and remain from age to age: continually increasyng by many hundred yeres, to the settyng forthe of Goddes glorie, which thyng as dooeth plainlie appere in euery kinde of creature: so it maie

Deus bene vidit presentia & futura.

sufficientlie and moste manifestlie be perceiued, by considerying the state of mankind. Whose life, although for the moste part after Noes floode, it hath not exceaded an hundred yeares in one particular man, yet none can deny but at this date,

beyng

(beyng aboue fiue thousande yeres from the beginnyng of the worlde) the nomber of men is so infinite proceaded of the two former persones our first parentes, that thei bee as the sande of the sea, or as the starres of the heauen, innumerable. The body therefore of eche mankynde, (the two former persones onely excepted) is ingendered of the seede of his parentes in his mothers wombe eche parte of the bodie, beyng their formed and fashioned by diuine nature, receiuyng no norishement of bloud vntill ẏ full time of birth. But after that the infante is borne into the worlde, as longe as it is tender and weake, it is fedde and nourished with milke, and when strenghthe is increased then meates are ministred to it of sondry substaunce, & harder of digestion. Wher in if a due order and moderate measure be kept, and certain other necessarie circumstaunces obserued, whiche both reason and arte prescribeth as shalbee hereafter declared, then the bodie continueth alwaies vnto the laste age in safetie and

The cause of generacion after the Diuines and Phisicions.

Lactis alementis maxime familiare est corporibus puerorum. Aristo. de conomicorum.

healthe, moreouer eche member kepeth his naturall estate, and is both able and readie to doe soche functiõs and busines as nature hath ordained them to doe. As the stomacke to haue a good appetite, and to digest and alter meates well, the liuer to engender good bloud, the raynes to seperate vrine from the bloud, & soche like, excepting alwayes some externall and violent outward cause, whiche maie hinder their operation, as a winde, a fall, or soche like, of whiche I entende not to speake further in this place.

Gale. de vsu partium. lib. vi.

¶ The seconde Chapiter.

¶ What thinges be requisite for hym to knowe whiche would kepe his bodie in health.

The preseruatiõ of health doth chiefly consiste in knowledge of the bodie, and in due & moderate vse of sustinaunce ministred to thesame. Of the firste parte I will chiefly intreate in this booke.

Fiue good notes to be marked.

First it is requisite to come to ỹ knowledge of our bodies, by vnderstandyng whereof

whereof they are compacte and made.

Secondarily, it is good and nedefull to knowe the differences of the partes of the bodie.

Thirdly, their offices and powers, are to be considered.

Fourthly, the diuersitie of humours.

Last of all, the complexions of the bodies, are to be diligently marked: whiche thinges duely and exactely considered & noted. A meete diet may sone bee serched out, whiche if it bee obserued there is no doubte but healthy may be preserued and sicknes eschued so long as nature is able to sustaine the body, which thing Galen the Prince of all Phisitions declared in him self, who although by nature he had a weake body which was subiect to many diseases in his youth, yet he confesseth hym self, that after eightene yeres of age beyng then somewhat skilfull in Phisicke, he so preserued his bodie, that from those yeares vntill the time of his death, which many repoꝛte to be about the hundred yere of his age, he was neuer vered

Folowe the example of a true Phisicio

with any ſickneſs, except it were with a feuer called Ephemera, whiche laſteth but one daie, and that alſo he could eaſely haue auoyded, if he had not more regarded at ſometyme to pleaſure his friende with his arte, then to obſerue in all pointes the exacte preſeruation of his health. But peraduenture ſome will alledge for this one example, whiche is by hearſaie that they haue ſeen and doe knowe diuerſe Phiſitions whiche be often ſubiect to ſundrie diſeaſes, as well as other ſorts of men. And therefore, this litle perſwadeth them that any arte maye preſerue a man lōg in health: to whom I anſwere that there is greate differēce betwene thoſe that ſtudy Phiſicke only to get a liuing thereby, and them that ſearche out the knowledge therof to guide their liues accordyng to the doctrine of it. Of this laſt ſorte of Phiſitions was Galen, who thought it a greate reproche bothe to the ſcience and to himſelfe, if this prouerbe might truly haue been verified of him. Aliorum eſt medicus ipſe vlceribus non

Ephemera eſt febris ex repletione &c.

Two phiſitions, the firſt for profit, the ſeconde for pleaſure.

statens, that is to saye: he is Philition to other, hymselfe beyng full of biles & sores. Of thesame sorte also, many other famous Philitions haue been, and at this present be, whiche men of indifferēt and vpright iudgement doe and maye easely perceiue. But of the first sorte, if there haue been any, or by chaunce at this present bee, I thinke they are an example to discredite this noble science, onely to those that bee ignorant, rude and vnlearned, who for that cause are enemies of this arte. And therefore it is a true prouerbe, Scientia non habet inimicum nisi ignorantem, That is: none is enemie to any knowledge or science, but he that is ignorant in it: if any that bee vnlearned, doe take occasion to despise Philike as a vaine thyng, takyng example at the life of the first sort of Philitiōs aforenamed, I thinke I may safely iudge that they do it of an obstinate stubbornes, or of a cankred hatred, or els of wilfull blindnesse, like as the vile Renobites and Papistes at this present daie, do seke meanes to dis-

Medicus curet te ipsum.

Stomblers at strawes, despisers of vertue.

credite preachers as muche as they can, by scrupulous serchyng and examinyng of their liuing, which somtyme thei finde to disagree from their doctrine. God geue theim grace to repente in tyme, that thei laye no suche stumbling blockes in wretchynges waies. Now I will leaue them, and retourne againe to my purpose, declaring in order the thinges requisite to be vnderstanded, for the knowledge of our bodies, as is afore saied.

¶ The. iii. Chapiter.

Where of mannes body is compacte.

Elementa inquit Auicenna sunt corpora simplicia & sunt partes primi corporis humane & aliorum. &c.

FIrst it is to be noted that ther are foure Elementes, that is: fyre, ayre, water, and yearth, whiche elementes haue in thē contrarie qualities one to an other, that is, heate, colde, drienesse, and moisture. And the yearth is the loweste and heauiest element, and it is colde and drie by nature: Next the yearth is the water, beyng colde and moiste. The aire is aboue the water, and is hotte and moiste. Then com-

cometh in the fire, which is the highest & the lightest element, being hote & drie.

Of these foure elementes (according to the sentence of Hipocrates, & Galene, and all other Phisitions of that sect) nature hath framed and made ethe mannes bodie. So that euery mans body is rompact and doeth consiste of the fower Elementes whiche are so mixed to gether by nature, that none of them doeth remaine simple and pure in mannes bodie. And therefore wee ought not to thinke that pure fire or water, aire or earth, should be conteined in mannes bodie, if that he be made thereof, because the elementes are not vnmixed in any liuyng creature, but like as in medicine made of ware, pitche rosyn and tallowe, when the are melted together, there appeareth neither ware, nor pitche, nor rosin, nor yet tallowe, but a thyng compounded of their substaunce whiche retaineth their qualities, and yet is like none of them. Euen so in mannes body whiche consisteth of the fower Elementes being commixed by nature in his

De temperamentis humani corporis ex Galeno.

Example of complexions.

generation, none of the elementes is to be seen or perceiued simplie and seperatly, but there appeareth euedentlie a substaunce commixed and made of the elementes, whiche substaunce retayneth in it the qualities of theim, and yet is like none of thē. It shalbe sufficient therefore (for hym that is not so muche addicte to his senses) that he will beleue nothyng but that whiche he mate see, feele or perceiue, with outwarde senses: When he seeth in the bodie any mēber that is colde and drie, and harde as bones, gristles, or suche like, he maye consider that the substaunce of yearth is there, where he findeth his qualities, as like wise when he seeth bloud moist and liquide, he may perceiue that the element of water is there.

Our sences must be satisfied in matters of reasō.

The great heate that is in a liuyng body may put hym in minde of the element of fyre: Like as also the breath of man maie some perswade hym that the elemente of aire is in mannes body. This example I haue brought forth only to cause a deeper consideration of the coniuncion of the ele-

Elementa non manet in mixto actu, sed in virtute. Arist. lib. de generatione.

elemẽts in mans body, whiche although it can not by iudged by outwarde senses, yet it is certainly to be credited that euery member in mans body be it neuer so smal, doeth consist of the foure elemẽtes. And therfore the auncient Philitions deuiseth an element, saiyng it to be the lest and moste simple portion of that thing, whiche it doth constitute and make. The cause why the knowledge of the elmẽtes is bothe vnte and necessarie, as well for him that is studious to preserue helth, as for the Philition, is, that eche of them may vnderstande that helth doeth consiste in a naturall temperature of heate, colde, drinesse, and moisture. And contrari wise that disease chaunce to the bodie by distempure of the saied foure qualities of the elemẽtes, for nature hath giuen to euery member of the body in the time of generation, a moste mete & apt temperature, from whiche if any member doe decline in heate, colde, drinesse or moisture, there followeth some desease in that member whiche is consequente to the qualitie abound.

De elemẽtorum natura, ex Auicenna, &c.

boundyng or wantyng.

¶ The. iiii. Chapiter.

Of the differẽce of partes in mans bodie.

Though the partes of mãs body be many in nombre, yet thei are comprehended in a fewe diuisions. Note therefore that there be some partes of the body that bee called in Latine (Similares partes,) that is to saie, suche partes as beyng deuided, eche pece is like the whole parte, & maye well be called by thesame denemination and name: As for example, the leaste peece of flesshe is to bee called flesshe, as the whole member from whiche it was separate. And these followyng bee commonlie called Similares or like partes, that is, flesshe, bones, sinues, grissles, filmes, ligamẽtes, Vaines, Arteries and suche like. Some other partes in the bodye bee called in Latine Instrumentales or dissimilares partes, that is, instrumentalles and vnlyke partes, and suche members are compounded and doe consiste of the saied similaris and

Doctor Lãgton haue noted this from Leonardus Fuchius in a good Methode.

and like partes: As the heade, the hande, the foote, and ſuche other members, that are compact of bones, ſinues, fleſhe, vaines, & other afore named. Note alſo that of inſtrumentall members there bee two ſortes: whereof they that bee of the firſte ſorte be called principall members. And thei are fower in nomber (that is to ſaie) the braine, the hart, the liuer, and the ſtones. And theſe are called principal members, becauſe without the three firſte, no man may liue. And without the laſt, the generation of mankinde ſhould ceaſe All other inſtrumentarie members beſides theſe foure are leſſe principall, and are to be coumpted of the ſeconde ſorte. Note moreouer that to ỳ aforeſaied foure principall members, there be foure miniſters or handemaides, that is ſenues, arteries, vaines, and ſparmatike veſſels, whereof ſenues ſerueth for the brayne, Arteries for the harte, vaynes ſerue for the liuer, and ſparmatike veſſelles for the ſtones. Thus muche haue I ſpoken for the generall difference of members in mans body:

Cor eſt principium ſenſus & motus in animali. Ariſto de ſomno & vigilia.

Arteriarum aſcendentium, deſcendentiumque ſeries, ex Galeno libro de diſſectione arteriarum, Cap. ix.

bodie: as for the knowledge of speciall, or particular differences of eche part of euery member, I referre the reader to bookes of Anatomies.

¶ The. v. Chapiter.

Of the offices and powers of members in mannes body.

Facultates animal gubernantes tres diuersi inter se generis habentur, quarum alia dicitur animalis vitalis, naturalis.

The facultie vertue or power ẏ nature hath graffed in any mẽber, is the cause from whence the action, doyng, or workyng, of that member procedeth and springeth. It behoueth vs therefore first to searche out what faculties there bee in the bodie, that thereby the operations of members maie appeare. Note that there bee three diuerse faculties or powers whiche dooe gouerne the whole bodie of mã. And thei be called in Latin Animalis facultatis, vitalis & naturalis that is the animall power, the vitall, and the naturall power. And these three faculties bee engraffed & doe procede from the three first principall members, that wee haue made mention of in

of in the former Chapiter, (that is) from the braine, the harte, and the liuer, from whiche members all other partes of the bodie receiue their force and vertue. For in the braine consideth the facultie and power animall, whiche is deriued & sent from thence by sinewes that spryng there into all partes of the bodie, geuyng sense and mouyng throughout the bodie, and increasyng with. And therfore it is to be noted that there bee three sundrie actions or operations, that proceade from this facultie, into diuerse partes of the bodie. The firste action whereof the power animall is cause, is outward sense, and that is doen fiue maner of wayes, that is, by seyng, hearyng smelling, tastyng and feling. The second action is volũtarie mouyng of any member, wherby a man may moue any member of his bodie when he will, and staie it at his pleasure, as the mouyng of the legge, the arme, the head, the tounge, and suche like. The third action is inwarde sense, and wit, or vnderstanding, and it is called in Latine Princeps,

Animalis in vltimis cerebri continetur. Gal. de methodo medendo, libr. xii.

Actus primus, &c. in corpore humani.

Partium interiorum capitis ex Galeno.

ceps. It may be called in Englishe principall or chiefe. And there be three kindes thereof, that is imagination or common sense, reason or phantasie: And memorie whereof (according to Philosophers opinions) the imagination consisteth in the formoste part of the braine over the forehead, and the phantasie remaineth in the middle of the braine. Laste of all, memorie is placed in the hindermoste parte of the braine aboue the noddle of the necke.

De facultatibus humani in corde ex Galeno.

The seconde facultie or power, whiche is called the vitall facultie, doeth consist in the harte, whiche is the fountaine of life and naturall heate, and it spreadeth frō thence in arteries or pulses, that haue their first beginnyng there, into all partes of the bodie, giuyng life to the whole bodie, wherfore the chief accion and operacion of this facultie proceadyng, is the geuyng of vitall and liuely breath to all members, whiche thyng is performed by the pulses, continually opening or risyng vp, and shuttyng or fallyng downe, whiche when they open, they drawe into them

themselues colde aier, whiche aire doeth recreate, stirre vp, and refreshe the power vitall, whereof also the power animall is engendred. But when the pulses or Arteries shutte, thei expell and driue out soche fumous and smokye excrementes as are engendred through burnynge or boiling of humours in the whole bodie, for naturall heate is not vnlike to fire, whiche in boylyng of any liquour raiseth a great fume, euen so whē naturall heate will turne the substaunce of meates, receiued into the substaunce of the members of our body, first boileth them and trieth them, takyng so moche of them as is moste apte and mete. And the reste is expelled out of the bodie, and is called an excrement.

Partium humani corporis. Alie Calide, Frigide, Humide, Siccare, Spiritus Cor, Sanguis, Iecur.

The thirde and last faculties or power that gouernethe the bodie, is called the naturall faculties, whiche consisteth in the lyuer and it is sent from thence into all members of the bodie, in vaines whiche dooe there begynne and spryng, ministryng nourishement and foode to eche

member. And note, that this facultie is the cause of fower sundrie operations, whiche it geueth to eche member, & that is attraction, retention, digestion and expulsion, whose vertues are as foloweth. Firste by the power attractiue euery member doeth drawe vnto it soche iuise and foode as is metest to nourishe it. Secondarely, by the power retentiue, eche member is able to keepe still and retaine the iuise that is drawen to it, vntill it bee altered and chaunged into the substaunce of the member that it should nourishe, & these two faculties are ministers, or hãdmaides to the altring or disgesting facultie. Thirdly, by the digestiue or altering power, that iuyse whiche is drawen to any member and retained there, is digested, altered, and chaunged into an other substaunce, and by the same power also it is aglutinate and ioyned to the member whiche is to be nourished. And last of all, it is made like to ỹ member which it nourisheth. Fourthly, by the expulsiue power eche member is able to separate, expulse

Of the fower naturall vertues.

erpulse and dryue from it al suche superfluitees as be vnprofitable, to nourishe that member and suche as nature is not able to alter and digeste, suche superfluities and excrementes, eche member hath power by the erpulsiue facultie to dryue from it, lest if they should tarie long in any parte of the body, they would putrifie and rotte. These be the principall powers and operations, whiche I alreadie haue reherſed. But beside them other members that are lesse principall, haue their peculier operations: as the lunges drawe in, and sendeth fourth breath, the stomacke desireth meates and drinkes. The liuer drawe the iuyse of meates & drinkes out of the stomacke, & the guttes, and turneth it into blonde, the gall drawe colerique humours frō the blonde, the splene drawe melancholie humors from the blonde. The raines drawe and separate vrine from the blond, and sendeth it downe into the bladder. And diuerse other members haue peculier operations, whiche would be to long to re-

Hypocrates flatibus.

Renum ex vesicas.

herle in this small treatise.

¶ The.vi. Chapiter.
¶ Of the diuersitee of humours in mannes bodie.

De humoribus aliter ex Galeno & aliis.

THere bee in the bodie of all mankinde, fower sondrie humours, that is, bloode, fleume, choler and melancholie: which humours are daielie nourished and engendred, of the iuise of meates and drinkes, receiued into the body, and there altered by naturall heat.

Sanguis, Pituita Bilis, Flaua, Atra bilis.

These humours, maie bee called the second elementes, or the elementes of mã, for thei are equalle with the elementes, and thei haue also the qualities of Elementes. For bloode is hote and moiste, like the aire, fleume is colde and moiste, like the water: Choler is hotte and drie, like the fire, and Melancholie is cold and drie like the yearth. These. 4. humours, as long as the bodie is in health, doe remaine in soche porcion, as nature ordained theim in at the firste generacion of the bodie: and thei kepe their appointed places, their colours, tastes, and operations,

tions, for whiche nature ordeined them,

Knowe therefore, that blood is engendred in the Liuer, of the iuise that is drawen out of the stomacke, and is more aboundaunte in a haile man, then any of the humours beside: it is spred from the Liuer by vaines, into al partes of the bodie, his vse and propertie is to nourishe eche member. And if the bloode be naturall, it is hote and moiste, or rather temperate: it is red in colour, and sweete in taste, whiche plainly appereth in healthfull folke. Sanguinis vius. &c.

Flemme that is naturalle, is lesse in quantitie then blood, it is chiefly engendred in the stomacke, and it is as it were nourishemente halfe digested, or halfe tourned into bloode, whiche beyng drawen with the iuise of meates and drinkes to the Liuer, the greateste parte of it turneth into bloode. The vse and propertie of the rest of flegme, is to make the blood to flowe more quickelie in the vaines: and flegme also, because it is liquid and slipperie, it helpeth the mouyng of ỹ

toyntes. And note, that naturall flegme is cold and moiſte in operacion, white in colour, and without taſte like water.

Choler that is natural: is leſſe in qualitie then Flegme. And note, that nature hath appointed for it, a peculiar receptacle and ſeate, that is a bladder, hanging on the Liuer, commonlie called the Gall: leſt if that Choler ſhould bee mingled with the blood, all the bodie would be yelowe, as it is in the yelowe Iaũdiſe. And therefore nature hath ordained, that when Bloode is made in the Liuer, the Gall draweth frõ it Cholerike humours to make it the more pure. The vſe and propertie of Cholere, is to flowe into the guttes, that it might ſcoure theim, and clenſe them from Flegmatike excremẽtes, and that it might helpe their excrecion (that is) that it might raiſe and ſtire vp the vertue expulſiue, to driue out the egeſtions in due tyme. The Choler that is naturall, is hote and drie in operacio, yelowe in colour, and bitter in taſte.

Iecur generatio-nis ſanguinis.

Melancholici humoris.

As for melancholie it is as it wer the dregges,

dregges, and grounde soppes of Blood, which if it be naturall, it is lesse in quãtitie of all humours. And it is to bee noted, that nature hath appointed a member in mannes bodie, commonlie called the Splene or Milt, which draweth from the blood, this blacke and yearthlie humoure: lest if it should flowe with the bloode in the vaines, it would make the colour of the whole bodie blacke, as it chaunceth in the blacke Jaundise, wherin Melancholie floweth all ouer the bodie, with bloud in the vaines. The splene therefore is ordained by nature, to drawe awaie the dregges, and thicke residence of the blood. The vse and propertie of the Melancholie in mannes body, is to nourishe the Splene, and to helpe the actiõs and operations of the stomack: for it causeth the stomack to comprehende well in it selfe, meates that are receiued, and to retein and kepe them vntil thei be fully digested. The colour of naturall Melancholie is blacke like yearth: it is cold and drie in operation, and sower in taste. The profit of the Splene.

These are the qualities and quantities whiche are naturallie conteined in the humours of mannes bodie. But if it so chaunce, that any of these humours doe alter, by any meanes in quātitie, colour, substaunce, taste, or place, then thei cause sickenesse little or moche, according to the excesse or decreace, or malignaunte qualities of the humours, declinyng frō his naturall state, whiche for brevitie I let passe.

¶ The. viii. Chapiter.

¶ Of the complexions of mannes bodie.

Temperamētum Ignis. Aer, Aqua, Terra.

The auncient Philicions doe saie, that a cōplexion or temperamente is nothyng els, but a mixture of the fower elementes: that is Fire, Aire, Water, and Yearth, and the make.iv. sondrie kindes of complexions, one that is temperate, and eight that bee not temperate, whereof fower be simple, that is, hote or colde, or moiste, or drie. And iiij. bee compounde, that is, hote and moiste, or colde and moiste, hote and drie, or colde

and

and dye But ſoche men as write, accor-
ding to the capacitie, or vnderſtandyng
of the reader: thei doe ſaie, that a comple-
xion is a mixture of the ſower humours
in mānes bodie, that is. Blood, Flegme
Choler, and melācholie. And thei make
but ſower ſondrie complexions, accor-
dyng to the nomber of thoſe humoures,
whiche doctrine of theirs, although it be
farre inferiour to the other, yet it is not
vnprofitable, but worthie to bee marked
of all menne: for, thereby thei maie haue
cauſe to conſider that ſomme humoure
doeth abounde more in ſome one manne
then in an other, whereby the qualities
and diſpoſicions of diuers men are alte-
red. It is neceſſarie therefore, for him
that would knowe, of what complexion
hym ſelfe, or anye other perſone is, to
obſerue and marke, as well the inward
qualities and diſpoſicions of the minde,
as alſo the outwarde ſignes of the body,
accordyng to the preceptes here nexte in-
ſuyng.

B.v. Wirth,

Mirthe, iesting, and familiaritie, delight in pastymes.
Liberalitie, and frenes of harte,
Simplicitie, and meane witte.
Seldome angrie.
Pulse greate and swift, and full.
Fleshines of members, without fatte.
Pronesse to carnall lustе.
Largenesse and fulnesse of the Vaines, and Arteries.
Aboundaunce of ordure & Urine, swette without euill sauour.
Aptnes to bleding at the nose, and fluxes of blond, and diseases thereof.
Colour of the face and body ruddy mixed with white and redde.
Often dreampynges of blonde and redde thynges, without feare.
Desire of wine, good digestion.
Urine reddishe, and often grosse.
Reddishe heare in greate abundaunce.

The bodie wherin blood or Ayre, hath dominon and preeminence doeth abound in heate and moisture, and it is compted Sanguine of complexion, as it maie be knowen by theis signes.

Forget-

Forgetfulnes. Dulnes of witte and sense in learnyng. Slouthfulnesse & heauinesse in mouyng. Ouermoche slepenes. Colours of the face & body, white, sallowe, pale or leady. Moche fatnes without sound fleshe. The pulse smal slowe, seldome, and softe.

The bodie wherin fleme or water hath preeminence, doeth abound in cold & moisture, & it is called Phelgmatike of cōplexiō, which maie be knowen by these signes.

Reumatike, and full of spittle, swete, white and thicke.

Moche moysture commyng out at the nose and mouthe.

Digestion slowe and weake.

Appetite of sowre & sharpe meates. Smothe skin without heares. Cowardlinesse and feare. Urine whitishe, pale and thin. Swet whitish and vnsauerie. Dreames of waters, snowe and raine. &c.

Whitishe heares. Delight in hotte thynges, hurte ensuyng colde thynges. Vaines small and little apperyng.

Rashenes

Wilfedome and vpright dealyng.
Rashenesse in all thynges, quicke witte,
Subtilitie, prodigalitie, vainglorious.
Irefulnesse, boldnesse, and hardinesse.
Desire of reuengement sharpelie.
Hearines and roughnes.
Vrines, and leanesse of the bodie.
Heare redde, Haburne, and Curled.
Colour of the eyes and face yelowe, like the Jaundise.
The pulse greate, swift, and harde.
The vrine like fine golde in coloure, or like fire.
Impacient with hunger or thirst.
Vrines of the tongue, and roughnes.
Little filthe in the nose, and little spittle.
Sone very angrie, and sone appeased.
Watchyng very long, and often.
Dreampynges of battaill, murder, fire and bloudshed.
Delight in colde thynges.
Quicke and strong of digestion.
Shift and light of bodie.
Often gnawyng in the mouthe, of the stomacke & costiuenes in middell age.

The bodie wherein Colour or Fire hath dominiō doeth abound in heat, & drines, and is named Colorike of complexion and it may be knowen by these signes.

Graue

Grauitée and simplicitie.
Euill disposicion, so that often thei kill themselues.
Enuy, coueteousnes, nigardnes, fearfulnes, sorowe, wepyng, kepyng secret cōsaill, solitarie, wittie, constant in opinion. Slowe to anger.
Harde to please after anger.
Leanes and roughnes of the whole body.
Blacknes or swartnes of the face and skinne.
Heare blacke and plain.
Pulse slowe, little, and hard.
Urine subcitrine, grenishe or swarte, bright and thinne.
Seldome sweatyng.
Oftentimes blacke egestiōs little spittle. Good memorie.
Greate appetite to meate.
Terrible dreames of death, graues, and soche like.
Content with small slepyng.
Impacient of colde.

The bodie wherin Melancholie or earth hath dominion, doth abounde in coldnesse and drines, and is named Melancholie of cōplexion, and it maie be knowen by those signes.

By

By these signes and qualities before rehersed, eche man maie learne to knowe of what complexion he is of, if he will diligently consider the same. And note that it shalbe sufficient to iudge his complexion to be accordyng with that humour, to whiche for the moste parte his qualities and outward signes be agreeyng, and inclinyng. Although all the properties prescribed to the humour, doe not agree with hym. For the disposicion of the mynde, and also the state of the bodie, are oftentymes altered and chaunged from their naturall course, sometyme to better, and sometyme to worse, accordyng to the good or euill education of the partie. As (emōg many) this one example dooeth declare, whiche is written of auncient and credible Philosographiers.

Zopirus his vertue.

There was sometyme in Greece a man whiche was named Zopirus, who by beholdyng of a mannes face, could knowe his complexion, and iudge his conditiōs. This man beholdyng Socrates, an excellent Philosopher, iudged hym to be prodigall

digall and vnchast: Whiche iudgement, whē Socrates familiar frendes had heard thei laughed Zopirus to scorne, because thei knewe Socrates to bee moste continent and thirstie. But Socrates saied vnto theim, Zopirus hath nothyng erred in his iudgemente, for certainly I had been of soche qualities as he iudgeth me to bée of, if I had not by Philosophie subdued nature. Hereby it is euidente that naturall disposicions of men maie be altered. And that is the cause why all the qualities and signes prescribed before, in any of the complexions be not found to agrée, to euery particular man of that complexiō, wherefore it is sufficiente, if the moste of them doe agrée with hym. The commodities that ensue the knowledge of a mannes owne complexion, are many and notable, for thereby a manne maie learne to eschue the euil disposicions that he is naturally inclined vnto, he maie also make coniecture, what trade of life is moste metest for him. Moreouer he shall sone learn thereby, what diete is profitable, to preserue

Note this well.

serue hym in health, and what is cõtrary to his nature. Besides these also he maie learne thereby to knowe what diseases he is subiecte vnto moste, and so he maye the better preuent theim. As for example if a man by the signes and qualities prescribed, knowe hym self to bee a Cholericke complexion, thereby he should haue iust occasion to bridle his naturall affections, and endeuour to eschue rashenes, prodigalitee, hastenes, and soche like. Also thereby he maie knowe that he is apte to learnyng, or to be a Lawier, or to be a Capitaine, or to dooe any handie wooorke wherein quickenesse of witte, sleighte or subtiltee doeth consist, without any great labour. Also thereby he maie learne that often drinkyng of hote wines, or eatyng of hot spices be noysome to hym. Aboundaunce of swete meates Honie, Garlike, and Onions, maie be but seldome vsed of hym. He maie learne also that his stomacke is so good of digestion that almost no grose meate can hurt hym. Moreouer thereby he maie learne, to knowe that he

Colorike mẽ are apt to bee Capitaines & lawiers, but to hotte to be Diuines.

he is apte to fall into certaine agues, yelowe Jandies, phrenſies, vomittynges, and ſoche like cholerike diſeaſes, which if he will eſchue, he muſt forbeare the thinges beforе rehearſed, ſpecially in Sommer, & then alſo he muſt beware of moch labour and trauaile, of burning heate of the Sunne, and of great anger, and ſoche like thynges that inflame Choler. The like commodities are to bee ſearched out in other complexions, whiche diligente obſeruacion you maie eaſily finde, wherein if thei bee able to inſtructe the Phiſicion, he maie with more ſaftie, and ſpeede, cure theire diſeaſes.

Hot ſickeneſſes the cauſes

Finis primi libri.

¶ The seconde booke treateth of diet and foode, meete and necessarie for the bodie of manne. And of suche herbes as a gardaine ought to bee furnished withall, whiche bee nedefull in healthe and sickenesse.

¶ The first Chapiter.

Why man hath nede of nourishemente.

Galenus de humoribus.

THe naturall heate which God hath ordeined to be in mānes bodie, from the time of his generacion, vntill he depart out of this worlde, doeth continually waste and consume the substaunce of the members, & therefore the whole bodie would sone be wasted and consumed, vnlesse the like substaunce to that, whiche is enaporate and spredde, were daiely ingendered in the bodie. Therefore, nature hath ingendered euen from the birth, an apetite and desire of meates and drinkes in eche man, of whiche meates and drinkes, receiued into the stomack, the same nature

Hypocra. de Aeribus.

by

by alteracion and digestion of them, maketh soche substaunce as eche member hath loste, that the bodie maie longe endure in good estate. This is the marueilous working of God and nature, for the preseruacion of mankinde, for wee neede not to bee taughte of any bodie to eate, drinke, or breathe, but immediatly after our generacion, wee maie haue those faculties and appetites engraffed in vs, wherby we can doe them without a teacher. With meate whē it is digested and altered, is restored the drie and sounde substaunce, that is wasted in the mēbers, with drincke is restored the moister substaunce of the bodie that is cōsumed: and so thei are bothe reserued in their former state. By breathyng and by mouyng of the pulses, the aire and the firie substaūce of the bodie, is nourished and refreshed.

Deus & natura nichil frustra agunt. Aristo.

Cibus, Potus, Aire. Hypocrates de flatibus.

¶ The seconde Chapiter.

Of the commoditees and discommoditees of meates and drinkes.

The foode whiche is receiued into the stomacke by the mouth, is there boi-

led by natural heate, and the iuice therof is sucked and drawen to the liuer by certain vaines called Meseraicæ, where it is purified, and the beste of it is tourned and altered into bloode, by the vertue of the Liuer, and from thence that blood is sent in vaines, into all partes of the bonie, with whiche bloode eche member is nourished and restored, and by the operacion of nature, euery mēber hath blood tourned daiely into soche substaunce as the member is, whereby so moche is restored to that member, as naturall heate before hath wasted and consumed. Soch bee the commodities of meates and drinkes, if thei be good and easie to digest, beyng taken in sufficiente quantitie, good order and due time. But if these circumstaunces be not obserued, there is scarcely any thing so pernicious to a man. For so thei be of great force, to engender greuous sicknesses, by engendring euill and vicious humours. These circumstances therefore aforenamed, are diligently to bee considered and obserued of soche, as desire

How Chilus is bredde.

How nature is nourished.

How the nutramentes are sifered.

desire to keepe their bodies in healthe. First, what thei eate and drinke. Secondarily, how moche. Thirdly, after what sort: and last of all, at what tyme.

What, when, and at what tyme meate must be taken

For the first part, there ought heede to bee taken, that the meates and drinkes, whiche are to bee receiued into the stomacke, bee good and wholesome for the body. And therefore thei must be suche as will cause good iuise, and ingender good blood, and suche as the stomacke is well able to digest: for some stomacke is more able of nature to digeste harde meates, then many other. But note, that the best and moste wholsome meates, ought to haue these properties. Thei must breede good iuice, thei must be light and easie of digestion, and thei muste bee of a thinne substaunce: for suche doe breede good humours in shorte tyme, without any obstruccions and stoppinges of the vaines, and conduites of the bodie. As for those meates that are of contrary qualities too them aforesaid: thei are hurtfull and noisome to the body. For suche meates as be

Weeke is better then a chicken, to a choleriche bodie.

The nourishmentes of ill boode.

of euill iuice, doe ingender naughtie and corrupt humours in the body. Soche as bee harde of digestion, doe debilitate and make wearie nature, ouercharging the alteratiue vertue of the stomacke. Soche as bee of a grosse substaunce, doe brede obstructions and opilac'ons, stoppyng the vessels that be about the liuer, whereby for lacke of free passage of blod and other humours, perilous Feuers, and many other daungerous diseases be ingendered. Moreouer, it is to bee noted in this parte, whiche teacheth to obserue what you eate or drinke, that the temperature of meates is to be marked & learned. For as long as a man is in healthe, soche meates as are of like temperature to hymself, are moste wholsome for hym and best, agreyng to his nature For this is a generall rule and precept in Phisick, Similia similibus nutriuntur, that is as moche to saie, as thinges that are like are nourished by their like. And therfore hot meates are good to nourishe hotte complexions, colde meates are good for colde

Foode for healthfull bodies.

com-

complexions, dyte for dyte, likewise: and moiste meates good for moiste complexions. The seconde thing whiche was said ought to be obserued in receiuyng foode, was to take hede how moche is receiued at one meale. Whosoeuer therefore entendeth to preserue hymselfe in healthe, let hym take heede that he doe not vse to eate vsq; ad satietatem, that is, as longe as he hath any appetite, or vntill he bee stuffed full: so excesse of meates doeth ouercharge nature, suffocatyng and quēching naturall heate, so that some disease immediatly ensueth, obserue therefore in any case to be contente with so moche meate, as will suffice nature, thinkyng it sufficiente to haue hunger slaked, although the appetite be not fully satisfied. This is a precepte moste worthie to bee obserued of theim, that would prolonge healthe, whiche thyng is confirmed by a notable sentence, of the moste auncient famous, and excellent Phisicion Hypocrates, whiche is worthie to bee borne in minde of all men. And it is this in latin,

The quantitie of meates.

Gloteme, the fruites therof

Sanitatis ſtudium eſt non ſatiari cibus: that is to ſaie: The meanes to preſerue health, is to eſchue ſacietie and gluttonie of meates and drinkes. Thirdely, there ought to be an order obſerued in eatyng of meates: for albeeit that it is moſte holſome for all complexions, to eate of one kinde of meate onely at one meale (for ſo nature is able to make more perfecte digeſtion thereof) yet becauſe the greateſte ſorte of menne (ſpecially if thei bee wealthy) doe commonly vſe to eate of ſundrie meates at one meale, I thought it worthie of obſeruacion, that there bee not a prepoſterous order vſed in eatyng of diuerſe meates: for ſo diuerſitie of meates mighte inferre greater daunger. Obſerue therfore to eate competently of one meate onely at one meale, and lette it be ſorte as will well agree to your complexion, and ſorte as you haue been accuſtomed vnto. If any refuſe to obſerue this receipte, lette them for the eſchelyng of greater daunger, obſerue and take herde that in diuerſitee of meates, thei vſe to eate

The waie to kepe healthe.

Diuers meates at one meale are not wholſome.

eate soche thynges as be ealle of digestion, before meates that bee of harde digestion, and lette them eate moiste meates before drie meates, and mollifying meates before bindyng and restrictiue meates. For if this order bee obserued, there will lesse hurte insue. Last of all, it is not to bee neglected, at what tymes meates and drinckes are to bee receiued into the stomacke. For foode receiued out of due tyme, doeth rather hurt then nourish, for the knowledge wherof, there are v. thinges to bee considered. The age, the tyme of yere, the complexion, the countree, and the custome. As for example, a childe or a young man, vntill he be past twentie yeres of age, in Winter or Spryng tyme, being Cholerike or sanguine of complexion, dwellyng in a colde region, and hauyng vsed to eate often: soche one ought to feede often. But contrariwise, a man that is past thirtie yeres of age, in Sommer and Harueste time, being flegmatike or Melancolike of complexion, dwelling in a hotte region, and accustomed to eate

Soddenbee fore roste.

Note this.

Age, Tyme, Complexion, Region, and custome.

but seldome, soche a one ought to feede seldome. Also these aforesaied respectes, beyng seuerally considered, doe partely declare the tymes of eatyng. For a childe maie eate more oftener then any other age. A Cholericke complexion oftener then any other complexion. Likewise in Winter, a man that is in healthe, maie eate oftener then in Somer. And so forth is to bee vnderstanded of the reste. And the contrary of the contraries. But note generally, that it is good for the preseruation of healthe, if those whiche bee in healthe, doe not vse to eate meate before that the meate whiche thei did eate laste, before be digested, hauyng exercised their bodies with some payne or labour, and then allone as hunger and appetite prouoke them, lette them eate competently. I thinke it bee moste wholsome for them that leade a quiette and idle life (excepte thei bee Cholericke of complexion) to bee contente with twoo meales in one date, that is dinner and supper. And let there bee seuen or eight howers betwene meales,

The hotter the bodie is, the soner doe meate digest.

In winter heate is drawen to the inward parties.

Tyme betwen meales

les, and lette theim eschue by all meanes possible, drinckyng or banquettyng betwene meales. But soche as vse dately great bodily labour, or that exercise them selues moche in any pastime or trauaile, or that be of a Cholerike cõplexion, soche persones since the coldnesse of our countrie, and also custoume doe permitte it. Thei male safely vse to eate thre meales a daie, that is, breakfast, dinner, and supper, so that there bee fiue or sire howers betwene either of them. But lette them obserue that their chief labour and exercise bee before meate, for labour or exercise after meates, is very hurtfull to the bodie, for because it maketh abundance of crude and rawe humours in the vaines and conduites of the bodie.

Complexion and Region obserued.

Note this.

¶ The. iii. Chapiter.

¶ Of diuersities of meates.

IT is moste certainlie confirmed by the auctharitie of aunciente Phisitions, & proued also by daily experience, that humours are bredde

Galen. de humoribus.

brede in mānes bodie, as the iuice of the meate that he receiueth is apte to make. And therefore there ought̄e no little regarde to bee had, what kinde of foode is to bee vsed. For as meates of good iuice doe ingender good bloode, and preserue health, so contrariwise, soche meates as breede euill iuice, doe engender victous and corrupte humours, and doe cause diuerse and many perillous diseases. Note therefore, that of meates some be easie of digestion, and some harde of digestion. And of eche of them some be of good iuice and some of euill iuice. Also some meates bee apte to breede Melancholie, some Fleume, and some Cholere. Of whiche it would require tōg tyme to make particulare rehearsall: I will onely in the Chapiter folowyng briefly declare, whiche meates are accompted to make good iuice, whiche make euill iuice, and which are in a meane betwene them bothe.

It is trew, ỳ euill meates will make ill iuice: euen so good meates to ỳ bodi ful of foule humors doe tourne to ỳ worse part. For the serpente and the Bee sucketh hony and poison, bothe of one herbe.

¶ The. iiii. Chapiter.

Of meates makyng good iuice.

Thele

THese meates followyng, are easie of digestiō, and are wont to make good iuice in a haile bodie, that is to saie: Partriches, Fesantes, Chickens, Capons, Hennes, small birdes that vse to bee vppon Mountaines, newe laied Egges, reare or potched, yoong Porke, Veale, newe Milke, freshe Fishe that bee in graueliie and stonie riuers. To these maie bee added breade made of the flower of good wheate, beyng well leuened, sufficiently salted, and well baken in an Ouen, beyng twoo or three daies olde. And also pure wine. These with many other thinges, which for breuitie I leaue out, if thei bee taken in meane quantie in due order and tyme, thei engender good blood, and nourishe the bodie quickly.

Meates best for tenderlinges.

Note also, milke is hurtfull to theim, whiche haue a Feuer, as Hypocrates affirmeth Lac capite dolentibus malum.

¶ The. v. Chapiter.

Of meates engenderyng corrupt humours, because thei bee of euill iuice.

THese meates followyng are harde of digestion, and moste commonly make

Like doe ingender the like

Meates ill for ydle people, but wholsome for them that labour.

make euill iuice in a healthfull body (that is) Bacon made of olde swine, old Weese, tame Duckes, tame Geese, whē they are olde, olde Mutton, Puddynges made of the blood of beastes, Tripes, and sowse, harde Cheese, shell fishes, vnripe fruicte eaten rawe, rawe herbes and soche like. To these mate be added vnleuened bread baken vnder the ashes, and wine that is very newe, thicke, or sower. These and soche like, doe seldome or rather neuer breede good blood in any mannes bodie. And therefore it is good to eschue them, although labouryng menne mate often vse theim without any greate hurte ensuyng, by meanes of their greate bodily labour and behement exercises, whereby the hurte that would ensue, is auoyded by sweate, and other excrementes.

¶ The.vi. Chapiter.

Of meates whiche are in a meane.

The meane is beste.

Coumpt all soche meates to bee in a meane, betwene those meates, that be referred in the twoo former

former Chapters, whiche either be somewhat harde of digestion, but beyng well digested, doe make indifferent good iuice or els soche meates as doe abounde with superfluous humidities and excrementes, whereby Flegme and vicious humours bee ingendered. To these adde soche meates as bee clammie, and doe make obstruccions and opilacions, and soche other like. Of all these sortes I will reherse some particuler examples, whereby you maie the better consider the remnaunte. Young Beefe, Mutton, Kidde, Laumbe, Conies, Pigges, all water fowles beyng younge, salte flesshe and fishe, harde Egges, newe Cheese, Creame, Rye breade, Venison, ripe fruictes, and diuerse other thynges of like sorte, and some of these, whiche at this presente I pretermitte. Meates of the beste nutramente and worste.

Now I will entreate of herbes, whiche be moste vsed of healthfull folkes, and bee necessarie against diuerse diseases.

The .xu. Chapiter.

Of a gardeine.

Since

Since herbes are so diuerslie and often vsed of all kynde of people in Pottage, Brothes, Sallettes, and sauses. And be also founde by long experiēce to be mosse wholesome and profitable, against an infinite nomber of diseases, I can not but lament the wilfull folie of those, that neither them selues will haue good gardeines, and to plant, and sowe good store of herbes therein: neither yet dooe regarde the knowledge of the vertues and operacions of soche herbes as are daiely in vse. But if their finger dooe but ake a little, thei conet to haue a medicine that is brought out of India, and from the furthest part of the worlde. Whereas in deede (accordyng to the saiyng of Plini) thei daiely doe treade vpon soche herbes, as be able to remedie many diseases, but their ignorannce causeth theim to contemne them as weedes, good for no purpose. And contrariwise, I coumpte them worthie of great praise & of continuance of healthy, whiche beyng of abilitie, will no

Mathiolus in pro. Dioscori.

Commoditie good cheape.

no lesse endeuoure them selues to haue a faire garden well stored, with a great nomber of good and holsome herbes, the they will prepare to haue a gorgeous house finely furnished with many necessary implemētes since the commodities thereof be so greate. For as a house is a place for a mannes reste and ease, wherein he kepeth his goodes frō theues and robbers, euen so a garden is a place of pleasure and delight, wherein be herbes that will kepe a mannes bodie from diseases and sickencesse, if he lisse to learne their vertues & qualities, whiche all men ought to be willing to doe, that haue any regarde to their health. For at the beginnyng as it appereth in the first of Genesis. Almightie God did ordeine herbes and fruites, to be sustinaunce & foode for man: saiyng vnto Adam and Eua, after that he had blessed theim in this wise. Beholde, I haue geuen vnto you all herbes that bringe foorth seede vpon the yearth, and all fruites of trees, to be meate for you. Here it appeareth,

Ab altissimo orta est medicina.

that by Goddes ordinaunce, herbes and
fruites doe suffice to nourishe and su-
steine mannes nature. As vndoubtedly
not onely Adam and Eue were nouri-
shed by herbes & fruites, but also greate
multitudes of people in diuerse ages,
haue bẽn, and at this present be nourti-
shed and fed onely with herbes, rootes, &
fruites. And we our selues although ac-
cordyng to the custome of our progen-
itours, vse to eate flesshe and fisshe of di-
uerse sortes, yet haue we daiely herbes
and fruites in vse to nourishe oure bo-
dies withall, and to cure suche diseases
as mannes bodie is subiect vnto. In con-
sideracion whereof, I wysshe and coun-
saile, as many as be able, to prepare for
theim selues a gardaine plotte, and to
plante, sette, and sowe therein, so many
sondrie herbes as thei can learne to bee
holsome and good for their bodies beyng
in heath, and profitable against commen
diseases, that it maye bee vnto theim in
steede of a Potticaries shoppe, when the
Position shall appointe them by his bil

The profite of a good gar-deine.

are-

a remedy whiche they should make for their grieke, or when there is a diet prescribed theim. Firste, therefore whosoeuer entendeth to haue a gardeine, lette hym chose a plotte on the Southe side or East side of his house, let the quantitie therof be accordyng as he shal iudge sufficient for his vse, let it not bee nigh to a barne, for the dust and chaffe of corne destroieth herbes, if you couet to set your herbes in September about Michelmas time, then let your grounde be plowed or digged in the Spring time, in Marche or Aprill, that the heate and drineffe of the Sommer maye make it mellowe. But if you will beginne to gardaine in Februarie or Marche, let your grounde bee ploughed or digged in September or October, that the frostes and colde of the wynter maye make the yearth mete for your purpose, laye compasse vppon the grounde, a moneth before you will sette or sowe any thinge, and leite it be horse dunge or shepes dunge, and let it bee delued into the ground a weeke before you

How to plant a gardeine.

To trimme a gardein, both the maner and tyme.

sowe any seede, or sette any herbes, lette your grounde be surely and closely fensed with a wall or a pale, or a double quicke set hedge, that no cattell nor pultrie can come into it. Prouide that there be continually water nighe the gardain plotte, whiche thinge if you wouldе be sure of, digge a well in August, for that will not be destitute of water al the yere. When your grounde is readie, then set and sowe, herbes and seedes, the Moone being in the encrease, that is betwene ỹ chaunge and the full, and let the Moone be in one of these signes: Taurus, Virgo, or Capricorne, whiche you may learne to knowe in the ende of this treatise.

To water your garden.

Whē to sowe your seedes.

¶ The. viii. Chapiter.

¶ The names of soche herbes as maie bee easelie gotten, and bee good to bee growyng in Gardeines. aswell for foode, as for medicines.

IN this chapiter I onely entende to declare the names of herbes, that bee moste necessarie to bee had in gardeines; their vertues

halbe

Halbe declared in the nexte chapiter im-
mediatlie insuing.

1. Borage.
2. Buglosse.
3. Betes.
4. Letuse.
5. Sorell.
6. Coleworte.
7. Camomill.
8. Percely.
9. Sage.
10. Spinache
11. Violettes.
12. Endine.
13. Succorie.
14. Purselane.
15. Penyroyall.
16. Lauender.
17. Burnet.
18. Rosemarie
19. Roces
20. Rue.
21. Tyme.
22. Tansie
23. Hysope
24. Hartestoung
25. Strauberies
26. Fenell
27. Rocket
28. Cresses
29. Dragon
30. Cucumbers.
31. Gourdes
32. Selandine
33. Clarie.
34. Marigoldes.
35. Langdebefe.
36. Betonie
37. Germander.
38. Daicies
39. Comferie.
40. Motherwort
41. Sperage.
42. Smalache.
43. Orache.
44. Sothernwod
45. Garlike.
46. Onions

74. Leekes	85. Filipendula.
48. Maioram.	59. Basill.
49. Greate Mallowes.	60. Alisaunders.
	61. Barberies
50. Dill.	62. Pionie
51. Flour deluce	63. Poppie
52. Laurell	64. Radishe
53. Liuerworte.	65. Balme
54. Lilies.	66. Vines
55. Louage	67. Witer cheries
56. Mintes	68. Valarian
57. Neppe.	69. Sauerie.

¶ The. ix. Chapiter.

¶ The vertue and temperamentes of soche herbes as be named in the former Chapiter.

1. Borage. Borago.

Dioscor. Cxxii. In vino animi voluptates auges.

Borage is hotte and moiste in the firste degree, it is a comfortatiue to the harte, and the vitall spirites. The wine wherin Borage hath been stieped, beyng drounke, doeth cause mirthe and gladnesse. The flowers of Borage

Borage would bee gathered in Julie, and dried in the shadowe, and kept close, for they are cordialles and doe comforte the harte.

2. Buglosse. Buglosum.

Buglosse is of the same temperature, that Borage is: and they bee in maner of like vertues. A Julep or decoction made of Buglosse or Borage, doeth quenche thirste, and prouoke vrine, and they are good against diseases of the Liuer. The flowres of Buglosse would bee saued in like sorte, as is before saied of Borage. Dioscor. lib. 3. Cap. xxi.

3. Betes. Beta.

Betes bee of twoo sortes, white and blacke: white Betes do losen the bealie, being taken in meane quantitee, but either of them cause euill iuice, and doe hurte the stomacke, if they bee abounda[illegible] eaten. They nourishe but little. They bee verie good against obstructions of the Liuer and Splene: if they bee eaten with Pu-

Dioscor. lib. 2. Cap. cxvi.

ſtarde and Wineger, ſpecially the whyte Betes. Thei are of a ſcouringe and abſterſiue qualitie: The iuice of them purgeth the hedde, beyng put into the noſethyrlles. Thei are compted of ſome authours hote and dꝛie in the third degree.

4. Letuce Lactuca.

LEtuſe of the Gardaine is colde and moiſte, in the firſt degree, it is pꝛofitable to the ſtomacke, it coleth, it pꝛouoketh ſlepe, it maketh the bealie ſoluble, it engendereth aboundaũce of milke, it quencheth thirſt, it nouriſheth moſte when it is ſodden. And where as all other herbes engender verie little bloude and that vitious and naught alſo, it is very good in Ballettes foꝛ a hotte ſtomake. The herbe it ſelf and the ſæde thereof dꝛunken, abate carnall concupiſcence: But if Letuſe be eaten verie often, it hurteth the ye ſight it cauſeth ſlepe. The ſæde of Letuſe is to be gathered in Auguſte.

5 Dozell

5. Sorell. Acetosa.

SOrrel hath diuerse kindes. It is coũted colde and drie in the seconde degree. The brothe wherein Sorrell is sodden being receiued, lowseth the bellie. The fedes of it are restrictiue, and therfore thei are good to be dronke against a laxe, the bloudie flixe, and fretting of the guttes, and lothing of the stomak, Also ẏ iuyce thereof beyng dronke, is counted good to withstande poyson and infection of the pestilence.

Oxalis. Dioscor. lib. ii. Cap. cxviii.

6. Coleworte. Brassica.

OF Coleworte there be foure kindes: They are hotte & drye in the first degree. The iuyce of Coleworte is of suche vertue that it will purge. But the herbe it selfe, because of the drie substaunce of it doth rather bynde and make costiue, specially if it be sodden a while in one water, and that being poured out well sodẽden in an other water. The iuice of them

Dioscor. lib. ii. Cap. cxiiii.

Ius brassicæ fol uit, cuius substancia stringit.

pourge the head, beyng put into the nosethrilles. Beyng takē after much drinking, it withstandeth dronkennesse. The leaues beyng applied outwarde. doe drie vp vlcers and skinne them: Being eaten rawe with vinegre, they are good for diseases of the Splene.

7. Camomill Chamomælon.

Diosco. lib. iii. Cap. Cxxxvii.

CAmomill is hotte and drie in the first degree, it hath vertue to mollifie, dissolue, ratefie, and losen, & therfore it mitigateth payne, and profeteth against swelling and werenes. It groweth best in a drie barain groūde nigh to pathes. The flowers are to bee gathered in June, whiche are to be dried and kepte for medicines. Also of the flowers and oyle Oliue, is oyle of Camomil made, whiche hath many good vertues, specially to mittegate paine, and to comforte and mollifie the synewes and ioyntes. The decoction or iuyce of Camomill beyng dronkē, doeth driue away feuers, if the humours that causeth the

feuer

Feuer bee degested. It is good for wyndines, Colickes, Stiches: It prouoketh vrine, and is good against the stone.

8. Percelly. Petroselinum.

Dioſc. lib. iii. Cap. xliii.

PErcely is hotte and drie in the thirde degree, the best groweth in stonie & roughe places. The seede of it, is to be gathered in September: it hath vertue bothe the leues, rootes, and seede, to prouoke vrine to expell wyndines, to helpe gripinges & Coliques, and is profitable to the stomake, and refresheth appetite, makyng sweete breathe, and clensinge of the raynes.

9. Sage. Saluia.

Dioſco. lib. iii. Cap. xxxiiii.

SAge is hotte and drie in the seconde degree, it is somewhat restrictiue and bindynge. The decoction of the leaues of sage beyng droke, doeth prouoke vrine. This herbe beyng applied to woundes stanncheth the bloud of them. And it hath vertue to purge foule Ulcers.

10. Hys-

10. Spinache. Spinacia.

Mathiolus in com. Dioscor. Cap. cxii. Chrysolachanon.

SPinage is colde and moiste in the first degree, it will growe plenteously in any grounde, it may be sowen in September. It moisteth and maketh soluble the belie, if the broothe wherein it is sodden, be eaten, it is vnprofitable to the stomake, causing vomet, and engendryng winde.

11. Violettes. Violæ.

Dioscor. lib. iiii. Cap. Cxvii.

VIolettes are cold in the first degree, and moiste in the seconde. The flowres of Violets, would bee gathered and reserued in Marche. Violettes haue vertue to coole, and therefore thei are good to be applied vppon an vnflamed stomacke, and vpon inflamacions of the eyes, and of the foũdamente: generally, thei are good to bee applied vpon all outward apostumacions and swellynges that be hote. Beyng applied vnto the forehedde or smelled vnto thei prouoke slepe, and cease hedde ache commyng of heate.

The Panſie is the seconde kinde of Violettes also.

2. En-

12. Endiue. Endiuia.

ENdiue is colde in the second degree, and drie in the firste. It is good for the stomacke, if it bee eaten with Vineger. After it is sodden, it causeth costiuenesse: It taketh awaie obstruccions and stoppynges, it represseth the boilyng of bloode, and taketh awaie inflamacions of the Liuer. This herbe cõforteth and strengtheneth the Liuer.

Seris Diosc. li. ii. Cap. Cxxiiii.

13 Succory. Cichoria.

SUccorie, is of the same temperature and hath like qualities that Endiue hathe, they are good herbes to be vsed in brothes, and decoctions in hote feuers, and in the Jaundis.

Cichorium refrigerat & astringit.

14. Purcelane Porrulaca.

PUrcelane is cold in the third degree, and moiste in the seconde, it is good to be applied outwardly for head ache, and for inflammation of the iyes, and for all hote diseases, for

Diosc. lib. ii. Cap. Cxvii. Vtiliter. Dysentirias editur.

ses, or inflamations of any parte of the boote. It is good for a hotte and inflamed stomake, it abateth carnall lufte. And it is good againſt fluxes of bloude, and it helpeth the teeth that be aſtoined if it be chawed.

15. Penyroyal Pulegium.

Dioſco. lib. iii. Cap. xxx.

Penyroyall is hote and dzie in the thirde degree, it will growe beſt in watrie groundes, beyng ones ſet, it will continue long. It is good againſt a colde ſtomake, that is combzed with flewme, for it doeth extenuate and cutte the flewme digeſtyng it, and heatyng the ſtomacke. And it is good alſo againſt groſſe & tough flewme contained in the bzeſte and lungues. It pourgeth Melancholie ſomewhat, it refreſheth the ſpirites being ſmelled vnto with Vinegar.

16. Lauender. Lauendula.

Dioſco. lib. i. Cap. vi.

Lauender is hote and dzie in the ſeconde degree. It groweth beſt in ſtonie places, wher ye Sonne ſhyneth

shyneth muche. It fleurisheth in June & Julie, it is good against paine in the stomake commyng of colde, against wyndines, and against paine of the wombe, it taketh awaye harones of the Splene, and obstructions of the liuer: It is good against the Strangury, it healeth and drieth the heade if it bee layde to it outwardly.

17. Burnet. Sanguisorba.

Burnet is colde drie and restrictiue. It is good against bloudie fluxes, beyng dronken in wyne or water, and to stoppe lares. Dioscor. lib. iiij. Cap. xxxvij.

18. Rosemary. Rosemarinus.

Rosemary is hote and drie in the thirde degree. The fume of it is good to cease the cough, and reume: And also it beyng burned in a house correcteth pestilent ayre, also it comforteth the braine, the memorie, and the harte. It is good against trembling of the members, and against Palsies. Dioscor. lib. iij. Cap. lxxi.

19. Ro-

19. Roſes. Roſa.

Dioſco.lib.i. Cap.Cxii.

Roſes are colde and dꝛie moderatly: they doe cole and binde, but ſpecially beynge dꝛied, the ſauoure of theim is cõfoꝛtable to hote bꝛaines. They are good againſt feuers, engendꝛed of choler, thei ſtrengthen the ſtomake and the liuer.

20. Rue Ruta.

Dioſco.lib.iii. Cap.xlv.

Rue is hote and dꝛie in the third degree, it loueth ſonny and dꝛie places, it doeth heate, exulcerate, and pꝛouoke ꝛine, it bindeth the bealie, it is an Antidote foꝛ poiſons being taken with walnuttes and dꝛie figges, it deſtꝛoieth carnall luſt, it diſſoluceth wyndines, it dꝛieth and pereeth very muche, it is good againſt paine of the huckle bone and ioyntes, and foꝛ ſhaking feuers.

21. Time. Thimus.

Plinie.lib.iii. Cap.xxxvii.

Tyme is hote and dꝛie in the third degree, it wil growe in barraine groũde. If it be mixed with hony and

and eaten, it louſeth the tough fleme in the breſt & lunges. It prouoketh vrine, it healeth the bodie, & ſcoureth the gutts from fleume, it diſſolueth windines, and is wholſome in brothes and ſauces for haile folke.

22. Tanſey. Tanacetum.

TAnſie is hotte in the ſeconde degree, and drie in the firſt. It is good to diſſolue windines of the ſtomake and guttes, and to kill wormes in the belly, erpelling them out. It is vſed alſo to prouoke vrine, and to breake the ſtone of the raynes. Tagetis primatim ſeminarum malis meditur.

23. Hyſope. Hiſopus

HYſope is hote & drie in the thirde degree. It is good againſt olde coughes, diſtillations of the lunges, ſhortnes of breath, & ſtopping of ỹ lunges with tough cold fleme, for it is hote & hath vertue to extenuate, and deuide. If it be eatē with grene figges it purgeth fleme downwarde, but taken with hony and water warme, it Galen. lib. viii. Simp. medi.

Meſues Hiſopum mortenſis facile pituitam ducit.

moueth vomite.

24. Hartestounge. Scolopendria.

HArtestunge, it is hotte in the firſt degrée and in the ſeconde. It groweth beſt in ſhadowe places and ſtony. This herbe is reſtrictiue & bitter, and therefore being dronken with vineger it helpeth the ſpleneticke folke, that is ſuche as haue diſeaſes of ỳ ſplene.

25. Strawberies. Fragaria.

STraweberies be colde & moiſt, moderatly, but the leaues are colde and drie. The fruite of theim quenche thirſte, and bee profitable for the ſtomacke, ſpecially if it bee colerike. The iuice of Strawberies is good for vlcers of the face. The decoction of the herbe & roote, is good for ſore mouthes, and to conſolidate vlcers, and to ſtoppe a flure.

26. Fenell. Feniculum.

Dioſco. lib. iii. Cap. lxviii.

FEnell is hote in the third degrée, and drie in the firſt. This herbe being eaten, cau-

ben cauſeth womens pappes to bee full of milke, likewiſe doth the ſeade of it being dronken or ſodden with ptiſan. The rootes and ſeede doe prouoke vrine and diſſolue windines, it taketh awaye obſtructions, and maketh ſwete breath.

27. Rocket. Eruca.

ROcket is hote and drie in the thirde degree. This herbe is vſed in ſallettes to be vſed with Letuſe, for they be of contrary natures, becauſe Letuce abateth, but Rocket ſtirreth vp carnall luſt, ſpecially being eaten aboundantly rawe. The ſeede of it prouoketh vrine and helpeth digeſtion, it is windie and cauſeth headache being eaten alone. Dioſco. lib. iii. Cap. Cxxxiiii.

28. Creſſes. Naſturtium.

GArdeine Creſſes be hoote and drie in the fourth degree, ſpecially the ſeede thereof, it dothe heate muche, it is enemy to the ſtomake, it deminiſheth the ſplene, it prouoketh carnall luſte, it is like in opera-

Dioſco. lib. ii. Cap. Cxlix.

tion to mustarde seede and Rocket, and it is good against falling of heare.

29. Dragons. Dracunculus maior.

Potu cum vino venerem stimu. Dioſco. lib. ii. Cap. Clix.

Dragons, it is hoote and drie in the seconde degree, it groweth in shadowe hedges best. The rote of it doth purge all the inwarde partes, specially by extenuating grosse and thicke humours, it is also good against coughes, distillations, shorte breathinges and ruptures, being mixed with hony.

30. Cucumbers. Cucumiris.

Cucumbers be cold and moiste in the seconde degree, they be best in a fat ground and in sonny places, but they muste be often watered. They ware ripe in Julie, they are good for the stomake, for thei coole, and doe not easely corrupt. Their sædes ar worthely to be saued, for they are good for many hote diseases. If they be taken with milke, they be good for erulcerations of the reines and bladder, also thei

Mathiolus in com. Dioſco. Pro dolore renum.

prouoke

prouoke vrine. But if Cucumbers bee not well digested, they breede euill humours in the body. Melons and Pepõs be of the same nature.

31. Gourde. Cucurbita.

Gourdes be colde and moiste in the seconde degree, they loue waterie and moiste groundes. If they be eaten rawe, they bee vnpleasaũt and very hurtfull to the stomake, and will not be digested, thei slake thirste. But if thei bee sodden, bake or fried, they minister to the body colde and moiste nourishemente, and that in little quãtetie, for because of their slipperines, they passe sone out of the body, yet being so vsed thei be easy of digestion, and doe prouoke vrine. Dioſco. lib. II. Cap. CXXVII.

32. Celandine. Chelidonia.

Celandine is hot and dry in the third degree, it groweth in shadowie places. The iuyce of it mixed with hony and sodden in a brasen vessell, is good against dim-

E.ity. nes

nes of the light. Some vse the roote of it for the Iaundice, comming of obstruc-tions of the liuer, seething it in white wyne, with Anise seedes, and then drin-king the decoction. If it be chewed it is good for paine in the teeth.

33. Clarie. Harmiuum.

Dioſco. lib. iii. cap. cxxviii.

CLarie is hote and meanely drie, it is of vertu to prouoke carnall lust spectially the seede of it drõke with wyne. If it be mixed with hony it is good to pourge white spottes in the eyes.

34. Parigoulde. Calendule.

PArigoulde be boote and drie moderatly, the herbe of theime is good to be put in sallettes & pottage. The toyce of them is good for the tothe ache.

35. Langue de bief. Lingua bouis.

Cal. lib. viii. Ma. medi.

LAngue de bief is hote & moist in the first degree, it is in maner of the same qualities and operatiõ that Buglosse is of, for it is good

for

for obstructions, and prouoketh vrine.

36. Betony. Betonica.

BEtonie is hote & drie in the firste degree complete, it will grow in colde and shadow places. This herbe is good against the stoone in the raynes: It pourgeth and scoureth the lunges, the brest, and the liuer, it is good against the falling sickenes, and the Sciatica, it is good against bityng of serpentes and venemous beastes. The rotes of it mixed with water and honie, beyng sodden and dronken warme, doe prouoke a vomite, it is also good against burstinges and crampes. Dioſco. lib. iiij. Cap. iiij.

37. Germaunder. Chamedris.

GErmaunder is hote and drie in the thirde degree. The herbe beyng sodden in water while it is grene and so dronke, is good against conuultions, coughes, hardenes of the splene, difficultie in pissing, and against dropsies in the beginning of the, it prouoketh vrine and menstrues, and Dioſco. lib. iij.

taketh awaye obstructions.

38. Daysies. Bellis minor.

The small Daisies is hote & drie somewhat. This herbe is good agaynste Palsy, Gowtes, and the sciatica. And the iuyce of it is good for freshe woundes, both taken inwardly and applyed outwardlie

39 Comferie. Consolida maior.

Symphitum.

Comferie is hote and dry in the seconde degrée, it groweth in watrie and moristhe places, the rote is to be gathered in Autúne. The rootes beyng brased & dronke, thei are good for them that spitte bloud, and for them that bée burssten. It pourgeth attire and corrupcion, gathered in the breaste and lunges: It glutinateth and ioigneth together freshe woundes, if thei be anointed therewith. The decoction thereof in wine, is good for the bloudie flixe, and for the redde flure of women. It is good for broken bones.

Dioscor. lib. iiii. Cap. lx.

40. Motherworte. Artemesia.

Mother-

Motherwoꝛte is hote in the seconde degree & dꝛie in the firſt. It doeth heate and extenuate, it is good to make incciſions in the decoction thereof to pꝛouoke ſecretes It is alſo good againſte the ſtone and ſuppꝛeſſion of vꝛine. And finally, this herbe dooeth chiefly helpe womens diſeaſes. Gal. lib. vi.

41. Sperathe. Aſparagus.

Sperage hath an abſtarſiue and ſcouring vertue, without any manifeſt heate oꝛ colde. This herbe nouriſheth moſte of all other herbes, alſo it doeth pꝛouoke vꝛine, openeth the obſtructions of the liuer and the raynes, ſpecially the rootes and ſeedes of it. Diſco. lib. ii. Cap. Cxviii.

42. Smalache. Apium.

Smalache is hote in the ſeconde degree and dꝛie in the thirde. This herbe dooeth pꝛouoke vꝛine and ſecretes, diſſolueth wynde, ſpecially the ſeede thereof. It is Diſco. lib. iii. Cap. lxiiii.

hurtefull for them that haue the fallinge sickenes, it openeth obstructions, & scoureth the raines, and the bladder. It is good to make insessions of it for them to sit in that haue the stone.

43. Orache. Atriplex.

Dioscor. lib. ii. Cap. lxii.

ORache is colde in the first degree and moiste in the seconde, it loueth to be cõtinually watered, it maketh the belly soluble for the slipperines that is in it, it is harde of digestion, and hurtefull to the stomake. The seede of it is abstersiue, & therefore it is good for the Iaundice that is engendred of obstruction of the liuer.

44. Sothernwood. Abrotonum.

Dioſco. lib. iii. Cap. xxvi.

SOthernwoode, is hoote and drie in the thirde degree. The seede of it being dronke in water, is good for them ꝑ can not breath, but whē they holde thier necke outright, and for ruptures, crampes, the sciatica difficultie of pissyng, and stopping of the menstruis. Also this herbe killeth wormes

mes of the body being receiued inwardly, or aplied outwardly.

45. Garlike. Allium.

Garlike is exceading hoote and drie, it hath thesame facultie to heate that peper hath. It doeth prouoke vrine, and helpeth digestion. It profiteth against the shaking of feuers, being either dronken, or outwardly anointed before the fit. It is good against the plague, and biting of venemous beastes. It is good against olde coughes, and diseases of the breste, it prouoketh appetite. Dioſco. lib. iii. Cap. Cxlvi.

46. Onions. Cepe.

Onions are very hote and drie. They engender wynde, they doe extenuate, & make thinne the grosse and thicke humours of the body, and doe cut asonder the clämy humours. They engender thirste, they prouoke appetite, but ouermuche of them capseth headache, the iuyce of them poured into the nosethyles pour-

geth Dioſco. lib. ii. Cap. Cxl.

geth the head.

47. Léekes. Porrum.

LEekes do heate and extenuate as Onions doe, they are hote & drie in the seconde degree. Thei engender wyndines, and make euill iuice. Thei prouoke vrine, they dull the sight if they be eaten often, they cause greuous dreames and hurte the stomacke: Thei cause headache, and thei hurte the raines and the bladder, thei are good against the hemerhoides, thei extenuate grosse humours in the bodie.

48. Maioram. Maiorana.

MAioram it is hotte and drie in the third degree, it loueth shadowie places, water and dũgo it hath vertue to heate. The decoction of it béeyng droncke, profiteth against the dropsie beyng newe begon, and againste difficultie of pissyng, and gripynges in the guttes. There maie be oile made therof, whiche is good to heate and mollifie the sennes.

49.

49. Great Mallowes. Bismalua

MAllowes, their leaues and flowers are hote and drie in the first degree, but their rootes in the beginning of the seconde, they haue vertue to losen, mitigate, digeste, and dissolue, any harde swelling. They are good to make the belly soluble, and for soluble glisters. They are good against inflamations, and doe rypen, dissolue, discusse and breake swellinges and apostumations. The seede is good aganste the stoone of the raynes, & difficultie of vrine. The decoction of the roote is good againste the bloudie flixe and spitting of bloud. Dioscor. lib. ii.

50. Dill. Anetrum.

DIll is hote in the thirde degree, and drie in the second. It easeth inflation and windinesse, and prouoketh vrine, if it be sodden in Oile, it ceaseth paine, and prouoketh slepe. Also it digesteth crude and rawe humours, and dissolueth them. The oile

of Dill

of Dyll is of like vertue.

51. Flowre de Luce. Iris.

Dioscor. lib. i.

Flowre de Luce is hotte in the seconde degree, and dzie in the third. The rootes thereof haue vertue to heate and extenuate, and to scoure and ripen, they are good for the cough, & they extenuate humours that are not easy to be spitted out: And are good against shortenes of breath. They helpe gripinges, and pourge foule vlcers.

5. Laurell. Laurus.

Dioscor. lib. i. Cap. xc.

Laurell is hoote and dzie in the thirde degree, the beries thereof are good for windines and collicke, and for stitches, & for any paine that happen to the guttes or sides through colde or wyndines being either applied outwardly or taken inwardly. The leaues also are of the same vertue.

53. Liuerwoxte. Epatica.

Dioscor. lib. iiii. Cap. xlviii.

Liuerwoxte is colde and dzie, and abstersiue, it groweth vpō moist stones, and

and ſpring heades, it is good againſt inflãmations, and profiteth againſt ryng-wormes and tetters.

54. Lilies, Lilium.

Lylies be hoote and drie in the firſt degree, their rootes be abſterſiue. The ſmell of Lilies is good for a colde brayn. The oile whiche is made of the flowres of Lilies hath vertue to diſſolue, mollifie and digeſte all hardneſſe and ſwellyng, ſpecially the hardneſſe of the wombe. And it mollifieth ſennes. The roote of Lilies being burned or roſte, and then brayed with oyle of Roſes, is good to be layde vpon burninges and ſcaldinges, vntill they be whole. It is good for ſcoutfe and Leprie in the face. Diſcor. lib. iij. Cap. C.

55. Louage. Leuiſticum.

Louage is hoote and drie in the thirde degree. It loueth moiſte groundes. The herbe roote & ſeede, hath vertue to heate, it is of like qualities to Gomallache, and perſily

sely, and therfore it prouoketh vrine and menstruis, specially the sede of it. Also it dissolueth windines, breaketh the stone, prouoketh sweate, and taketh away obstructions of the splene.

56. Mintes. Mentha.

Diosco. lib. iii. Cap. xxxv.

Myntes bee of diuerse sortes, they are hotte in the thirde degree, and drie in the seconde. And therefore they haue vertue to heate, to restraine, and to drie, the iuyce of Mintes stauncheth bloud beyng dronken with Vineger, Mintes kil wormes, and prouoke carnall luste, thei cease vomites and yeskyng, thei are good for a colde liuer, thei corroborate and strengthen the stomacke, makyng good digestion, but Cholericke folke maie not vse it moche.

57. Neppe. Nepeta.

Herba Gatta. Mathio. Com. in lib. iii. Diosc. Cap. xxxvi.

Neppe is thinne of substaunce, and it is hote and drie in the seconde degree. The decoccion of it beyng drũke, is good against brusynges,

brulynges, conuulsion and grippynges. Also it prouoketh vrine

58. Filipendula Saxifraga rubea.

Filipendula is hote and drie in the thirde degree. The rootes of it are good against the strangurie, and suppression of vrine. And also against paines in the raines, and the stone therein contained: also it is good against windines of the stomacke, and against shortnesse of breath Dioſco. lib. iiii. Cap. xv.

59. Basill. Ocimum.

Basill is hotte in the seconde degree, and sumwhat moiste, the sauoure thereof comforteth the hart, and the bedde. The seedes of it be good for the Cardiaca passio. This herbe chaungeth sorowe that is engendred of melancholie into mirth & gladnes. Dioſcor. lib. iii. Cap. xxxv.

60. Alisanders. Oluſatrum.

Alisanders are hote in the second degree, and drie in the third, it is of the same qualities that Smalache is of, but that it is stronger Dioſco. lib. iii. Cap. xliiii.

it prouoketh vrine and menstruis. Also the rote sodden in wine, is good against the stone, & for pain in the sides & loines.

61. Barberies. Oxyacantha.

Barberies be cold and drie in the seconde degree, and thei be restrictiue. The fruite of thē will stoppe the flure of the wombe, and womannes flure: the roote of it beyng brased and applied, will drawe out thornes, or sothe like thynges, stickyng in the flesh. Conserue made of the fruit thereof and Sugare, is good to quenche thirste. And for to bryng their mouthes in taste, that haue hotte Feuers, and to prouoke and stirre vp appetite.

62. Pionie. Pæonia.

Pionie is of a thinne substaunce beyng drie and moderately hot The rote of it taketh awaie obstructions of the Liuer and raines, and stoppeth fluxes of the bealie, beyng sodden in sower wine. It hath ben proued, that a rodde of Pionie, being hā-

ged

ged aboute a childes necke, hath preserued it from the fallyng sicknes.

63. Poppie. Papauer.

POppie is colde in the fowerth degree: the white is better then the blacke. It hath vertue, by reason of cold to prouoke slepe, it is harde of digestion, and nourisheth but little, it is good for the breste and lunges, againste the cough, & stoppeth thin reumes flowyng out of the hedde.

Radishe. Raphanus.

RAdishe is hote in the thirde degree, and drie in the second degree. It loueth a fatte grounde that is lose and well tilled: It heateth, it engendreth winde, it is pleasaunte to the mouth, but it is enemie to the stomacke, it causeth belkyng, it prouoketh vrine, and maketh soluble. If it bee taken before meate, it lifteth it vp in the stomacke, and therefore it is good to be eaten before meate, of them that will vomette; beyng sodden, it is god against

an olde cough, and for grosse humours, contained in the breaste.

65. Balme. Melissa.

BAlme is hote in the seconde degree, and drie in the first. It is good against the biting & gnawing of the stomacke comming of colde. And it profiteth against sadnes and feare that commeth by meanes of melancholie, it causeth mirth, & is good against melancholicke and flegmaticke humours, it hath like vertue that horehounde hath.

66. Vines Vitis vinifera.

Dioscor. lib. v. Cap. i.

VInes, their leaues be cold and drie, vnripe grapes whiles thei be sower be cold and drie: ripe grapes bee hote and moiste in the firste degree. Grapes dose nourishe more thē any other fruite except figges, and they brede no euill iuyce if they bee fully ripe, but yet they engender lose & soggy flesshe, yet they are the better that they passe swiftely out of the body, the skinnes

skinnes of them and the stones should not be eaten. The leaues and tenderous vines, are good to be applied for paine of the head, and for inflammations and burninges of the stomacke. The iuyce thereof is dronken against the bloudye flixe and spitting of bloud.

67. Winter cherie. Alcakengi.

Winter cherie is cold in the seconde degree, and meane betwene moiste and drie, it is restrictiue. The leaues of this herbe hath vertues like to garden night shade. The fruite of it is good to prouoke vrine, & therfore it is mixed with many medicynes that haue vertues to helpe diseases of the liuer, the bladder, and the reynes.

68. Valerian. Valeriane.

Valerian is hote and drie in the seconde degree, this herbe doth heate, if it be dried and dronke it prouoketh vrine, his decoction doth the same, it prouoketh menstruis, Dioscor. libr. Cap. x.

struis, it is good for paynes in the sides & breste, it groweth best in moist places.

69. Sauery. Saturea.

SAuerie is hote and drie in the thirde degree, this herbe hath thesame vertue ẏ Tyme hath, and is good to be vsed for preseruation of health, it is good against diseases of the lunges and breste, it prouoketh vrine and menstruis, it stirreth vp carnall luste, it helpeth digestion of the stomake, and sharpeneth dulnes of sight.

¶ The tento Chapiter.

¶ Of herbes growyng without mans labour, in sowyng or plantinge them.

I Haue declared before what herbes are mete for a gardein, and what vertues they haue, not being ignoraunt but that I haue omitted many herbes whiche be harde to gette and be but little knowen, and therefore I omitted them, being cõtent

tent to name the moste common herbes that be in diuerse gardeins, whiche may suffice the ignorant people. But besides the herbes that are planted in gardeins, ther ar diuerse herbes that growe of there owne accorde in ẏ fieldes, which haue notable vertues for sundrie diseases. And therefore I woulde wyshe all men and women to doe their endeuour, to knowe thē and learne their vertues. Nowe in this place I will rehearse the names of certain herbes of the field that be moste common: more of their vertues and properties, for breuitie I leite passe vntill an other tyme.

¶ The names of herbes growing of them selues

1. Wormewode
2. Houselike.
3. Mouse eare.
4. Shepherdes Purse.
5. Calaminte.
6. Centorie.
7. Woodbinde.
8. Enula cāpana
9. Agrimonie.
10. Iyebright.
11. Fumitorie.
12. Paritorie of the wall.
13. S Ihons wort
14. Gromell.

15. Satifrage.
16. Horehounde.
17. Melilote.
18. Flaxe seede,
19. Mercurie.
20. Yarrowe.
21. Water Lilies
22. Plantaine.
23. Maiden here.
24. Polipodie of the Oke.
25. Fine leaued grasse.
26. Scabious.
27. Nightshaad.
28. Vernaine.
29. Knotgrasse.

Hetherto I haue declared the names of those herbes, whiche emonge all other I would wishe wer well knowen of the common people, that by thē thei might the easilier get remedie, and help of their griefes & sickenesses, without any greate coste or trauaile.

¶ The .xi. Chapiter.

¶ A declaration of sickenes and health.

I Thinke it were superfluous to declare that healthe is profitable and pleasaunt to all menne, since eche man daily doeth wish and praie, either for the restitucion, or for the cōtinuaunce of the same. But I suppose

pose it be nedeful to declare, what health is, and wherein it consisteth, that thereby the ignoraunnt maie learne to know when thei are in perfecte health, & when thei be enclined to sicknesse. Note therefore, that healthe is a naturall affeccion and state of the bodie, wherein eche mēber is able to doe that office and accion, that nature hath ordained it for, partly, as the stomacke to digeste perfectly, and to haue good appetite. &c. Note also, that this naturall state doeth remain so long in eche member, as it kepeth the naturall temperature, that it should haue, in heate, cold, moistenes and drines: and also hath the same forme, quantitie, nomber, and place, that nature hath ordained it to haue. If these thinges bee present to eche member of the bodie, then is the hole bodie in perfect health. Excepte some externall cause dooeth hinder it, as a wounde, pricke, brouse, or some soche like outwarde euente, whiche doe deminishe healthe, and cause some sickenesse. Note therefore, that sickenes is contrary

Note this.

to health, and therefore it is not harde to knowe what sickenes is, and wherein it doeth consiste. Howbeit, I will declare somwhat of it, that it maie bee the more plainlier vnderstanded of al menne.

Sickenesse is an vnnaturall affection and state of the bodie, wherein some member is hindred and letted, that it can not perfectly fulfil that office and action, that nature hath ordained it to doe: as when the stomacke dooeth lothe meate, or can not kepe it till it be digested. &c And note that this vnnaturall affecton of the bodie, doeth consiste in the members of the bodie, three diuerse waies, for either it commeth by distempure of some member, so that it is hotter, colder, moister, or drier, then it should be of nature: Or els by vndecent fashion, quantitie, nomber, or place of some member.

Distemperature.

Euil forme.

Solucion.

Or last of all, by solucion and disseuering of some partes, by vleers, impostumes, woundes, or soche like: whiche partes were ordained by nature to be ioyned together and therefore the seperation of

them is a disease. These bee the diuersities of diseases, whiche when thei chaūce in mānes bodie: there is a strick and battaill betwene nature and them, whiche shall ouercome other. And if sickenes ouercome nature, then doeth deathe insue: but if nature dooe ouercome the sickenes, then the bodie by little and little, is restored to health again. And note that in this combate, betwen the disease and nature, the Phisicion is as it were a minister and aider to nature, to help her to ouercome the disease, by soche meanes as the arte of phisicke doeth teache hym, maie beste be doen: For there are sondrie kindes of aides, whiche are to be sought out by this meanes. First, it is to bee noted, that this is a moste generalle precepte in Phisicke: Contraria contrariis curantur, that is, diseases are cured by there contraries, and therefore, if the disease by a distempure of hotte, colde, moiste, or drie, whereby any parte of the bodie is altered from his naturall state; then to helpe nature agaīst that distem-

Contraries doe cure their contraries.

pure,

pure, you must applie or minister a medicine that is contrary to it, that is a cold medicine to a hotte disease, a hotte medicine to a cold disease, a drie medicine to a moiste disease. And this muste bee dooen with diligente observation, or els there is daunger in it, rather then profite. As for an example. If a little distempure of heate shoulde happen to a member of the bodie, there might bee applied so colde a medicine to it, that would alter the member into a greater distempure of colde, then the heate was. Note therefore, that the temperature of eche member, muste bee learned & considered, whē it is in health, and then the distempure must diligently be noted, how muche it differeth from the said temperature, for so moche must the medicine differ on the contrary parte. As for example. If a member were distempured, that it were twoo degrees hotter then it was beyng in healthe, then must the medicine bee twoo degrees colder, then the temperature of the mēber was And so by the meanes, the twoo cold degrees

grees of the medicine, will destroie and quenche the two hote degrees of distempure, and will bryng the member again into his naturall temperatures. Thus is a due proportion diligently to be considered alwayes, betwene the disease and the medicine, or els thei will rather hurt then good insue. But if a disease be caused by aboundaunce of humours in the bodie, whiche strive to oppresse nature, then the phisicion helpeth nature by taking away some part of the aboundaunce of those superfluous humours, whereby nature is the better able to ouercome ỹ remnaunt in shorte time. And note, that this taking awaie of humours is doone diuersely, according as occasion best serueth. Sometyme by lettyng of bloode, sometyme by purgation or vomite: and sometyme by prouoking of sweate, or otherwise, these and suche like are sometime the doinges of the Phisicion, wherwith he helpeth nature, against the disease of repleacion, in whiche the former rule is obserued. That is, to heale by contraries,

traries, for euacuation and pourgyng, bee contrarie to repleacion and fulnes of humours. But in dooyng of these thynges, there ought diligent heede to be taken, that thei bee attempted in a conuenient tyme: and that thei be dooen with good measure, that is, not to little, nor to moche. And further consider where, howe, and with what you were beste to worke, that nature mate thereby receiue more cõmoditie then hinderaunce. Here

When the Phisicion, & how the Phisicion should minister.

therefore, the helpe of a skilfull and circumspecte Phisicion is moste requisite, for if euacuacion by pourging, bloodletyngc, sweatyng, or otherwise, be dooen out of tyme, out of measure, or contrarie to that whiche is requisite, as if you doe pourge, when bloodletting is onely necessarie, then is the disease aided against nature, wherby greater daũger of death dooeth ensue, then woulde haue dooen, if nature had been let a lone. But to conclude briefly, note that in all diseases the practise of the Phisition is, to vse the contrarie remedie to the disease, that healthe

maie

maie bee restored, as to take awaie that, whiche is superfluous, & to adde to that, whiche lacketh, to soften hardnesse, and to rarefie grossenes, and contrariwise, alwaies endeuouryng to recouer the naturall state of the member diseased. Likewise in hollowe vlcers and woundes, to cause flesshe to growe, and to set in again bones that are out of ioynt, and soche other like: alwaies addyng, subtractyng, or amendyng that whiche is wantyng, haboundyng, or out of his dewe forme and place.

¶ The xii. Chapiter.

What thinges the Phisicion ought to knowe before he attempte the cure of any disease.

IHaue declared sufficiētly in the former Chapiter, how that it is the propertie of nature onely, to striue and fight againste diseases. And how that the Phisicio is but the minister, and seruaunte of nature either to adde soche thynges to her, as she maie vse to destroie the disease withall, or els by

The Phisicion is but a seruaunte.

by pluckyng cleane awaie, the greatelle parte of that matter, whiche cauſeth and maintaineth the ſickenes. And therefore it is mete and neceſſarie for the Phiſicio before he miniſter any thyng, to learne and ſearche out perfectly, the cauſe of the diſeaſe, in whiche if he be ignorannte, it is more by good fortune then by cunnyng, that he cureth any diſeaſe. For, how is it poſſible to help nature w̄ that, that ſhe hath nede of, except it bee firſte knowen what ſhe needeth, whiche none can knowe, except the cauſe of the diſeaſe be manifeſt to hym, ſo that he maie miniſter thinges directly, contrary to the cauſe of the diſeaſe. And therefore I can not but lamente the ignorannce of the common people, that are perſwaded, that one medicin is ſufficient for one diſeaſe, not conſideryng that one diſeaſe maie come of ſondrie cauſes. And therefore it neceſſarilie requireth diuerſe medicines. As for example, weakeneſſe of the ſtomake, that it cannot digeſte well, or that it hath no good apetite, is one diſeaſe, whiche

whiche neuertheleſſe may bee cauſed a doſen ſundꝛie wayes, therefoꝛe the cure of it can not be alwaies with one medicine, but rather in eche cauſe with a ſundꝛy medicine. As if weakenes of the ſtomake come of a colde diſtẽpure of it ſelfe only, then it muſt be made hote be ſome meanes. If heate cauſeth the weakenes then it muſt be cooled. Likewyſe you muſt moiſten dꝛines, and dꝛie moiſture. But if the weakenes be cauſed of ſoure humour that doth abounde whiche hath ſtolued into the ſtomacke, oꝛ hath been there engendꝛed, then muſte that ſuperfluous humour be pourged out, either by vomite oꝛ purgation, with a meeke medicine. As if it be fleme, with a medicine that erpelleth fleme, if choler be abounding there, then muſte it be ſoche a medicine as pourgeth choler. And likewyſe foꝛ Melancholie, a mete purgation muſte be vſed to dꝛawe out the humour. But if the imbecillitie of the ſtomack be cauſed by a diſtillation and reume that falleth out of the head into it, then is the

cure to be wrought in the head, and not at all in the stomake. And likewyse if distempure of the liuer or splene, doos weaken the stomake, the cure consisteth in heeling those members, and not in ministering any thyng for the stomake, for it willbe well as sone as they are cured. Thus it is declared at large in one example the diuersitie of causes in one disease, that thereby all men might likewyse consider that euery disease in eche member of the bodie may and doeth likewyse come of diuerse causes, against whiche cause if the medicines bee not directly ministred, it auaileth nothyng, but rather hurteth,

Therefore let no man thinke it sufficient for the Phisicion, if he knowe that a man hath soche a disease: as the ague, the Colicke, the Flire, or soch other like, that then he may straight waye (if he be conning) minister a medicine mete for it. No, not so but he must first searche by all meanes possible the verie cause of the disease, whiche the ignoraũt people haue long

Finde for the cause, thã the medicine.

long time been perſuaded, that a cun-
ning Phiſition may doe in all diſeaſes,
by the onely ſighte and inſpection of the
vrine. But alas, thei are craftely be wit-
ched or couetouſly blinded. For to come
to the knowledge of the cauſe of ſome in-
warde diſeaſe, the vrine profiteth no-
thing, And in moſte inwarde diſeaſes of
the bodie, there ought as good regard to
be had to the pulſe, and to the diſpoſici-
ons and ſtate of the brain of the ſicke, as
there ſhuld be of the vrine. Alſo the ege-
ſtions, ſweate, ſpettle, and other excre-
mētes ar not to be neclected, in ſo moche
as at ſome time, thei do declare the cauſe
of the diſeaſe, and the ſtate thereof, when
the vrine ſheweth nothyng at all. As for
exāple. In a pleureſie, or in an inflama-
cion of the lunges, or in a ſquinancie, or
ſoche like. There is more to be knowen
by ſpittle, then by Vrine, likewiſe in a
lare or in a bloodie flixe or in a Colike,
or Iliacke, there is more certainetie of
iudgemente to bee geuen by egeſtion or
ordure, thē is by vrine: whiche thinges

those that bee not altogether addicte, to their own fantasie, maie quickly by good reason be perswaded to credite. For Urine is nothynge els but the watrie and waishe parte of the blood: for it is strained from blood in the Liuer, and sucked from thense into the raines, from whens it distilleth doune into the bladder, and so passeth forthe. Since therefore, vrine is the excremente that is separate from blood: there is good cause why it should shewe the estate of the liuer, and of blood in all partes of the bodie. And also it can well declare the estate of soche members as it passeth by, as of the raines, the bladder, and soche like. But certainelie in other diseases that bee out of the vaines, and be distaunt frō the places, by which the vrine passeth, there is no certain iudgemente to bee geuen by the vrine, vnlesse the vehemencie of the disease, hath infected the blood or liuer, after some sort Nevertheless, soche is the ignorannce of the common people, that they thinke him worthie of no estimatiō in Phisick,

which

whiche can not at the firſt ſight of the vrine (although it hath bæn caried. rr. miles) tell whether it be a mannes water, or a womānes, and how the diſeaſe greueth the paciente, better then hymſelfe, & alſo whether he ſhall liue or die, what diſeaſe ſo euer it be, whiche thinges vndoubtedly, in diuerſe diſeaſes are impoſſible, to be tolde by the onely ſight of the vrine. And therefore it is thought meete for hym that will miniſter Phiſick duely and rightfullie: Firſt to ſe the pacient and to talke with hym or her, whether it be. Then to fele the pulſe, & to obſerue well the ſtate thereof: nert to viewe diligentlie the excrementes, not onely the vrine, but alſo the odoure, ſpitell and ſweate. Laſte of all to haue reſpect to the place where griefe is, and to conſider the accidentes that riſe therof, not omitting to knowe the former diete, and trade of life of the ſicke. Theſe thynges then beyng diligentlie and ſeuerallie marked, the Phiſicion maie more certainly learn the cauſe of the diſeaſe, the ſtrength ther-

of, and to what ende it will come, then he cou.de by seyng the vrine onelie. And by that meanes he maie minister a mete medcine for it, whereby the sicke shall sone finde ease, and hym self great good same. Otherwise he might by his error and ignoraunce tormēt the sicke worse, and bring perill of death, to his vtter reproche. Thus haue I partelie declared, what thynges ought to bee knowen of the Phisiciō, that thereby he might with drawe and take awaie, the fonde and folishe opinion, that a great nomber of the countrie dooe credite, to be true (that is) that the sight of the vrine is sufficiente inough for a cūning Phisicion, to know the disease of the sick, and the cause therof, and to minister apte medicine for it

Blinde bayarde is boldeste.

¶ The .xiii. Chapiter.

Of the vse and commodities of pourging and bloudletting.

NOte that if the bodie of man doe abounde with humours, whiche are ready to oppresse nature, then whether ther be sicknes

ſickenes in the body preſente by meanes of them, or if there be but daũger of ſickenes, thoſe humours muſte bee euacuate out of the bodie, either by bloudletting or by pourging, or by vomite, ſweting or bathes, or by ſome other kinde of euacuation. But I will ſpeake here onely of euacuation by bloudlettinge and pourging. And firſte of bloudletting. There be diuerſe thinges to be cõſidered before bloudletting. The age of the patient, the complextion, the time of the yeare, the region, the cuſtome, the ſtrengthe, & the vehemencie of the diſeaſe. The age muſt be conſidered, becauſe children vnder 14. yeares of age, and old folke may not be let bloud without great neceſſitie require it. The complexion is to bee noted, becauſe a hote complexiõ hath large vaines and aboũdeth with much bloud. And therefore thei may forbeare a good deale of bloud. But coole complexions haue narrowe vaines and little bloude, and therefore their euacuation muſt bee ſmall. The time of the yeare muſt bee

Age.
Cuſtome.
Complexion.
Tyme.

marked that the weather bee not to hote nor to colde. And therfore the ſpringtime is moſte apte time for bloud letting, becauſe it is temperate.

The region and countree is reherſed, becauſe it is to be noted that if the region be very hote or very colde, it is not good to let bloud: a temperate region is meateſt for it. Cuſtome is not to be neglected, for thereby we may know that they that haue bene acuſtomed to blede, may better ſuffer bloud letting thē thoſe that neuer were letten bloud. The ſtrengths of the perſone muſte bee regarded, for if there be great weakenes, it is very daũgerous to let bloud at all, except extreme neceſſitee compelleth. Alſo the vehemẽcie of the diſeaſe is worthie to bee marked: for if it be a vehement diſeaſe, you muſt let bloud ſtreight, if the former circumſtaunces doe ſuffer it.

Theſe thinges conſidered, if thei will permitte bloud letting, and if it bee in a neceſſarie cauſe, it ſhalbe good and expedient to knowe in what ſigne the moone

is,

is, for you muſt take hede that ſhe be not in the ſigne that gouerneth that member, wherein you entende to open the vaine, and alſo forſee that ſhe be in ſuche a ſigne as is good to let blod in, whiche the table in the ende of this booke, wyll teache you. The vſes and commodities of bloudletting, are as folowyth, Firſt, this is a generall rule that bloudletting is a vere good and moſte conuenient remedy for all diſeaſes that bee engendred of aboundaunce, flowing or eruption of bloud, as be chiefly the feuers called Synochi. Alſo the phrenetie, ſquinancie, pleureſie, peripneumony, opthalmie, & againſt all inflammations, and impoſtumations, engendred of bloud in the lyuer, the ſplene, the raynes, the wombe, the ſhare, the armeholes, the armes, the legges: to conclude in al inward or outwarde partes, whereſoeuer the inflamation bee, bloudletting is good for it, whether it be nowe preſent, or that there be daunger that it will ſhortely engender. Alſo bloudletting is good in feuers,

whether they be continuall or intermittent, if so bee the obstructions and stoppinges of the vaines, be caused of immoderate repletion of humours.

And note that bloodletting, doth emptie and enuacuate from the bodie all humours alike, as well good as bad.

Great aboũdãce in blood requireth to open a vain.

And therefore it is chiefly to bee vs[ed] when there is to great an aboundã[ce] in the bodie of blood & other hum[ours] whiche do straine and stoppe the [vaines] that there is a great daunger [of] perdie and breaking of some [vaine] bruysing out of some flure of bl[ood] chokyng, and erting with natura[l] And therfore in soche cases you n[ede] blood with all spede, although sick[nesse] be not already present. For by letting [of] blood in due season, the superfluous fulnes of ỹ vaines, is brought into a meane state againe the paines that came of fulnes and stretching of the vessels, bee ceased: The heauines that was felt in the bodie is taken awaye, and the bodie is lightned, and made more quicke and nimble

nimble to doe all soche actions as nature hath ordained it to doe. Also it causeth naturall heat to haue a larger scope, and a free passage by opening and emptying the straightwayes and passages of the vaines and arteries. Last of all if it [illegible]me, it preuenteth diseases, [illegible] the bodie was ready to

[illegible]nodities might here [illegible]letting, whiche is [illegible]and as it ought to [illegible]e(omitting all o- [illegible]ll rule that, blond [illegible]ll kinde of di- [illegible]sed and engendred [illegible] when the diseases ar [illegible]o it is good letting bloud [illegible] any soche diseases if they bee forsæn or feared, allwaies obseruinge that there be none of these impedimētes aforesaid, whiche prohibete and forbidde bloud letting, except it bee in great necessitie and extremitie, for then as the prouerbe is, Necessitas non habet legē,

Soche practise in bloodletting.

that

whether they be continuall or intermittent, if so bee the obstructions and stoppinges of the vaines, be caused of immoderate repletion of humours.

And note that bloodletting, dothe emptie and enuacuate from the bodie all humours alike, as well good as bad. And therefore it is chiefly to bee vsed, when there is to great an aboundaunce in the bodie of blood & other humours, whiche do straine and stuffe the vaines, that there is a great daunger and ioperdie and breaking of some vaine, or bruysing out of some flure of blood or of chokyng, and extinguish naturall heate. And therfore in sothe cases you must let blood with all spede, although sickenes be not already present. For by lettinge blood in due season, the superfluous fulnes of ỹ vaines, is brought into a meane state againe the paines that came of fulnes and stretching of the vessels bee ceased: The heauines that was felt in the bodie is taken awaye, and the bodie is lightned, and made more quicke and nimble

Great aboundāce in blood requireth to open a vain.

nimble to doe all soche actions as nature hath ordained it to doe. Also it causeth naturall heat to haue a larger scope, and a free passage by opening and emptying the straightwayes and passages of the vaines and arteries. Last of all if it be done in time, it preuenteth diseases, into the whiche the bodie was ready to haue fallen.

Many more commodities might here bee reherſed of bloudletting, whiche is done when it ought, and as it ought to be done, but to conclude (omitting all other) note for a generall rule that, bloud letting is good against all kinde of diseases whiche be caused and engendred of bloud, not onely when the diseases ar present. but also it is good letting bloud to preuent any soche diseases if they bee forseen or feared, alwaies obseruinge that there be none of these impedimētes aforesaid, whiche prohibete and forbidde bloud letting, except it bee in great necessitie and extremitie, for then as the prouerbe is, Necessitas non habet legē,

Woche practise in bloodletting.

that

that is, necessitie hath no lawe.

Here would I leaue of to speake of bloodlettyng, but that there commeth to my mynde the common opinion of the ignorannt people, whiche do certainly beleue that if any persone bee let bloud one yeare, he muste bee lette bloude likewise euery yeare, or els he is in (I can not tell) howe greate daunger, whiche fonde opinion of theirs, whereof soeuer it sprong at the firste, is no more like to be true, then I should saie, when a man hath a greate wound by chaunce in any part of his body, wherby he loseth muche bloud, after it is healed he muste nedes haue the like woūd again the nert yeare to auoide as muche bloud or els he is in daunger of greate sickenesse or of death. Whiche opinion if I did affirme it to be true (although it bee moste false) yet I might vse the like reason and autorite to defende it, that the common people vse for theirs: for thei can saie nothyng, if thei bee asked why thei thinke so, but that thei haue heard many saie so.

A good note.

Therefore

Therefore, I would wishe that no man should credite any longer this foolishe opinion, beyng moste false, vnlesse he can shewe good reason for it, whiche I am sure no manne can doo. Marie this I thinke, that like as bloud lettyng is not good against all diseases, so also it is not good in all persones, but onely in those that will be content to vse afterwarde a moderate, and conuenient diet, Those therefore that doe abounde with blonde & wilbe let bloud to preserue themselfes from the daunger of any disease, that is like shortly to ensue and molest them. They must longtime after bee contente to vse a moderate and conuenient diet, for those whiche be vntemperate & glutonous in meates or great drinkers, and wyne bibbers, they do not only receiue no commoditie at all by bloud lettynge, but also often times they catche more hurte by it then they should haue hadde without it, for in three or foure dayes space after, thei fil and stuffe themselues with more rawe iuyces and humours,

(by

(by meanes of vnmesurable diet) then thei had before, and often times thei dye through conuultion, And therefore note that there is suche force & vertue in moderate diet to eschue & decline diseases, that without the obseruatiō of it bloudletting is to no purpose. And therefore if the commō saiyng of the people be true in any body, that they must be let bloud often, if thei be ones let bloud, it is oneli true in suche as kepe an immoderate diet streight after bloud letting, and therfore I counsaile all men to beware of excesse in eating and drinking after bloud lettyng. Also note ỹ after bloud letting, none ought to walke apace or to runne, or to vse any behement exercise, but let him be quiet and reste him self vntill his spirites be refreshed and quieted again. Note also, that nonne ought to slepe immediatly after bloudletting, but let him kepe himselfe quiet & watche, auoyding all contencion and exercise of bodie and mynde. About twoo houres after bloud letting, there may a little fode be taken,

but

but let it be ſoche as wil make good iuice and nourifhe a pace, within .iiij. houres after bloud letting or ſomewhat aloze, it may be permitted to the patient to ſlepe, ſo that it be prouided for and taken hede of, that he turne him not vpon the arme where the vaine was opened, nor that he doe not looſen the bande, and ſo lette the bloud flowe out again. Afterward lette him vſe a ſtraight and ſparing diet, daily encreaſing it be little and little, vntill you be come to your accuſtomed diet.

And note that the morning is the meteſt tyme for blood letting, when euery digeſtion is perfectly finiſhed, and the ſuperfluities and excrementes of eche of them auoided out, whiche muſt be forſeen that thei be ſo. Or at the leaſte in a time of neceſſitie the next apt time to let bloud is, when the ſtomacke is somwhat emptie, that is, fiue or eight houres after meate. Thus moche for bloudletting. Now for pourgyng, whoſe vſe and commodities, I promiſed to declare.

It is to bee noted, that euery kynde of purga-

purgation hath that secrete vertue and propertie in it self, that when it is receiued in a mans body and is prouoked to exercise, the vertue that it hath by naturall heate labouring to digeste it, then it draweth vnto it soche humour as it hath power and vertue to pourge. And therfore a pourgation is an enacuatiō of vitious & corrupt humours, which trouble and moleste the bodie, but not of all corrupte humours alike. For eche pourging medicine doth draw vnto it one peculier & proper humour, (that is) either fleme or choler or melancholie, or waterie humours. And therefore those that be perfectly in health, ought not to take a pourgation, since they doe not abounde with corrupte humours, wherefore in those when the medicine findeth no soch superfluous humours as it hath vertue to drawe, it consumeth and wasteth the bloud and the flesh. And for that cause, whole folkes are not pourged by pourgations, but rather consumed & wasted, for it is manifest hereby, that pourgations

Who must be purged, and how.

tions be very perillous to them that bee in perfect health, whiche thinge is testified also of Hippocrates in the. xxxvij. Aphorisme, of his seconde booke, where he saieth after this sorte. Qui corpore bene se habent hos purgare periculosum est, (that is) it is daungerous pourging of those that be in perfect health. Also because eche pourging medicine hath vertue to drawe one peculier humour, ther is good hede to be take that soche a medicine bee ministered, as hath vertue to drawe the humour abounding, and no other, or els in stede of moch good which it would do if it were conuenietly ministred, it may contrariwyse doe moche harte. Accoyding to the saiyng of Hipocrates in the last Aphorisme of his firste booke in this maner. Si qualia oportet purgari purgentur, confert, & facile ferunt, si contra difficulter, that is, if soche thinges be purged as ought to be, it profiteth, and may easely be suffered, but if it bee contrariwise, it hurteth and may scarselie be borne, wherefore ther ought

Pourge no hole bodies.

Purge none humours but malignaunte to nature.

diligent heede to be take in the receiuing of a purgation, that it be ministred by a skilfull Phisicion, that hath certainly founde out what humour it is that haboundeth. But alas the greatest noumber of the common people doe holde an opinion, that if they maie haue a medicine for a little money, whiche will prouoke them often to the stoole, what humour soeuer it pourgeth out, they are safe inough: how bee it, I would wishe the hereafter alwayes to haue in minde this saiyng of the moste excellent Phisicion Hipocrates in the xvij. Aphorisme of the first booke, Deiectionas non multitudine sunt estimanda, sed si talia deiiciantur, qualia conueniunt that is: egestions are not to be esteemed for their greate quãtitie, but if soche humours be pourged out as ought to be (that is) soch vicious and corrupt humours as doe abounde and be superfluous in mannes body. There be diuerse thinges to be cõsidered of a Phisicion before he minister a purgation, as the qualitie of the humour,

One pourging medicen do not expulse thabundaũce of eche humor

mour, the strengthe of the sicke, the age, the time of the yeare, & the disease. The quantitie of the humour is to be cõsidered, that he may knowe what kinde of humour is to be euacuate, and pourged out, for it must be onely that which troubleth the bodie with superfluous abõdaunce thereof. As if fleme doe abounde and trouble the bodie, he must minister a medicen, whiche purgeth fleme, and so likewise for other humours abounding The minister of medicen ought to haue respecte to the strengthe of the sicke, for if he be very weake and feble, there ought no purgation to be ministred vnto him, because all purgations doe weaken nature and deminishe strengthe, and the stronger they bee, the more the weken. Let all men therfore beware of vehemẽt and strong purgatiõs, lest they put their life in hasarde and daunger. By the age of the patient, the Phisicion is put in minde that children and old men ought not to receiue purgations, except great necessitie require it. The tyme of the yeare

whẽto purge when not.

yere is not to bee neglected, for there bee sometymes of the yere, wherein purgacions ought not to bee ministered, as in Sommer, specially the Dogge daies, as thei are commonlie called, during the tyme that the Sunne is in Leo, for then is Nature burnte vp and made weake, that she is not able to suffer the force and violence of a purgacion, but the Spring tyme is moste apte for Purgacions, because it is temperate. Last of all, the Phisicion ought diligently to beholde & contemplate the disease, that he knowyng what kinde of disease it is, maie the better finde out of what humour it is caused. As for example, if the Phisicion perceiue the disease to bee a tercian Feuer, straight waie he knoweth that it is caused of aboundaunde of choler, and therefore he must minister a medicin to purge choler, and so forthe in other diseases.

What tyme purgyng is very perilous

To a tercian the cause.

Note, that if there bee none of the impedimentes aboue named, a purgacion is good to bee ministered, to all soche as haue aboundaunce of euill iuice or corrupt

rupt humours in ỹ bodie, for it draweth out the humour that doeth moleste, and thereby restoreth the bodie to his naturall estate again. But if a purgation be rashely ministred, either to one that needeth it not, or at an vnmete time, or that it be soche a medicine as draweth not out the humour whiche then aboundeth, or if the medicine bee vehement and very strong, it will surely put the patient in daunger of his life. These thinges therfore ought to be well taken hede of by al men, lest they catche great hurte, when they hope for some profite. But if a purgation bee ministred discretely to hym that hath nede of it in due time, & by an apte medicine, whiche is able to drawe out the abounding humour in sufficient quanittie, then dooeth the medicene singuler commodities to the bodie, for it euacuateth and emptieth out all the causes of diseases and sicknesses, either present or to come, being engendred of any superfluous or corupt humour, as bee feuers, tertians, quartains, quotidians,

Medicines moste apte to the paciente.

flures caused of raw humours or sharp choler, Dropsies, Goutes, Palsies, Lithargies, and diuerse other. Note that before a purgatiō be ministred, ther ought a medicine to be taken, whiche shoulde prepare the body & make it apt to purge, and therfore it is called a preparatiue, it is geuen for two causes, either to deuide extenuate, and make thinne, grosse and clammy humours, that thei mate be redie to flowe out, whē the medicine draweth them, or els it is geuen to open and vnstoppe the cōduites and vessels of the body, by which ỹ purgation must drawe the superfluous humour to it. And this is that whiche Hipocrates doth counsail in the first Aphorisme of this secōd booke where he saith, Corpore cum quisq; purgare voluerit, oportet fluuia facere, that is, when any man will pourge the body, he must make it flowing by opening & vnopening the vessels. The moste mete time to receiue a purgation, is the morning, for then are all the digestions perfectly finished, and the stomake is without

Preparatiue before purgation.

Pourge in the Morning.

out meate, there is hede to be taken, in what signe the Mone is before a purgatiõ be ministred, for some signes are good for it, and some are euill, whiche are declared in the table before, so that if any man desire to knowe a mete time for to pourge, there he may learne it. A purgation must be taken hote, for so it offendeth the stomack lesse, and it will worke the soner. Those that be apt to vomite, and are offended with the smell of the purgation, let thē stoppe there noseth̄rilles or smell some odoriferous thinge in taking of it. As soone as it is taken it is good to smell to a toste of browne bred dipped in vineger, & applie warme clothes to the stomake, and to washe the mouthe straighte after it is taken with odoriferous wine, or to chewe swete & pleasaunt things to take away the horrible taste of ỹ medicine, by this meanes vomeryng shalbee eschewed. For one howers space, after the purgation is taken, let the patiente sitte still, and keepe hymself quiet and without slepe, that the

How to behaue the body in the time of purgyng.

strengthe of the medicine may passe to all partes of the body, if the purgation worke slowely, lette him walke vp and downe a good space if he can. When it worketh, in any case there must be hede taken that the patient doe not slepe, for so the operation of the medicine woulde be stopped. Also in the time of pourging, immoderate heate and colde are to bee eschued, and therfore a very greate fier, and the colde and open aire are bothe hurtefull, for the bodie must be kept in a temperate heate. After that the purgation is taken, except the stomake be very weake, it is beste not to eate any thing, lest the operation of the medicine should be hindred. After that the purgatiō hath doon working, the patient must be nourished with a meane quantitie of some broth that will breede good iuice, and be easely digested, and after by little and little, returne to his accustomed diet.

What one shoulde do after pourging.

Thus haue I as briefly as I coulde, declared the commodities of bloud letting and pourging, being well and duely

ly ministred and vsed, and the discōmo-
dities that will ensue of thē both if they
be at any time misused, wishing al men
as they tender there health and life, to
beware of those ignoraūt persones that
vse to epen but one kinde of vaine for al
diseases, & occupie but one kinde of pur-
gation against all humours not consi-
dering at all, the time the strengthe, and
age of the patient, nor the cause of the di-
sease, nor any other of the circumstaun-
ces afore named, but let theim seke for
the counsaile and aide of one that
is skilfull in phisicke, and circū-
specte in his doinges. Who
can cosider what neede
they haue, and what
is moste mete to be
ministred vnto
theim.

One medicin helpeth not euery sickness

(.·.)

¶Here followeth a Table whiche teacheth to knowe in what signe the Moone is for euer.

FIrste, you must knowe what is Prime or golden number, and with it you must worke after this sorte, seke in the calender the date of the moneth, and beginne at the nomber right against it, and tel so many downeward as you haue dates in your minde, then marke that noumber you finde there. And seke the Prime of that yeare, and beginne at the noumber that is against it, and tel so many downward as the nomber was that you marked before, & where that endeth, against it you shall finde the signe in the whiche the Moone is that daye: as for example. The golden nombre this present yeare of our Lorde. 1567 is 7. that I keepe in minde all the yeare. Nowe if I desire to knowe in what signe the Moone is the first date of Maye, I seke May in the table, and against it I finde the nomber

The Prime.

of 8.

of 8 And because it is the first date of the moneth, I tell no further, with that 8. in my minde, I seeke the Prime whiche is 7. and against it is 14. whiche I medle not withall, but there I beginne and tel downwarde vntill I haue tolde 8. which was in my minde before, and there is 21. against which is written Capricorne. And therefore I knowe that on the first daye of may the Soone is in Capricorn. Likewyse if you will knowe in what signe the Moone is the 20. daye of August this present yere, seeke August, and against it you shall finde 18. where you muste beginne to tell downwarde to the ende. And then from the toppe downewarde againe vntill you haue tolde 20. and so you shall finde there 10. whiche beare in minde. Then goe to 7. the golden nomber, and beginning at 14. that is against it, tell downwarde 10. where you shall finde 23. againste whiche you shall finde Aquarius, and therefore bee sure, that the twenty daye of August the Moone is in Aquarius. But in the yeare

To knowe the Prime.

of our

of our Lorde. 1565. wherein the golden nomber is 8. worke likewise, and you shall finde, that the Moone is in the last ende of Gemini. And in the yeare of our Lorde. 1566. The Prime being 9. you shall finde be like operation the Moone to be in the first part of Scorpio the same daie. So that this rule is perpetuall, and certaine, so that you marke well the golden number of the yeare that you seke for, and then worke accordyngly as is aboue taught, for by the fourmer examples you may with little studie ber able to seke out in what signe the Moone is, or was, or shalbe, any daie of any yeare present, past or to come, so that you knowe what is the Prime or golden nomber of that yere that you seke.

¶ A Table to knowe in what signe the Moone is, for euer.

Mone-thes.	Daies.	Prime.	The. xii. Signes	Good to let blood	Good to Purge.	Good to sowe, &c.
Febr. Nouēb.	1	3	♈.	B		
Marche.	2		♈.	B		
	3	14	♉.			G
December.	4	6	♉.			G
	5		♊.			
April.	6	17	♊.			
	7	9	♋.		P	
Maie.	8	1	♋.		P	
	9		♋.		P	
	10	12	♌.			
	11	4	♌.			
June.	12		♍.			G
	13	15	♍.			G
Julie.	14	7	♎.	B		
	15		♎.			
	16	18	♏.		P	
	17	10	♏.		P	
August.	18	2	♏.		P	
	19		♐.	B		
	20	13	♐.	B		
	21	8	♑.			G
September.	22		♑.			G
	23	16	♒.	B		
Janu. Octob.	24	8	♒.	B		
	25		♓.		P	
	26	19	♓.		P	
	27	11	♓.		P	

When to sow plante. &c.

By this former table, after you haue founde out in what signe the Moone is in, you may knowe by the three rowes that followe the signes, what tyme is good to let bloud, to pourge, and to sette sowe or plãte, according as the titles on their heades doe declare, so that if you finde in what signe the Moone is, and do finde this letter B against it, looke what rowe it is in, for if it be vnder the title to let bloud, that is a good day to let bloud in: If vnder the title of pourging, it is good to purge, if vnder the last title, it is good to plante, prouidyng if you maie, that the Moone be in the encrease, (that is) as long as she is betweene the chaūge past, and the full to come. And where there be not written any letters, those daies are either euill or but indifferent for that purpose.

This figure of the golde nomber, is necessary for the table, wherin is taught to knowe in what sign the Moone is in. For by this figure you may knowe what is, hath been, and shall be golden nomber for ever. As for example, if you would knowe what was golden nomber, the yere of our Lorde 1560.

Then

Then because you see that in the yere of our Lorde. 1564. the Prime is 7. marke how many yeres be betweene. 1560. and 1564. and you shall finde 4. therefore because it is for yeres paste, begin at 7. and tel 4. backwardes towardes the left hãd, and there you shall finde 3. whiche was Prime the yere. 1560. And if you will loke for 7. yeres before this present yere, you shall finde that Prime was 19. But if you would knowe the Prime for any yere to come, recken frõ 7. towardes the right hande, and so shal you finde it, that as 7. is Prime for the yere of our Lorde 1564. so is 8. Prime for 1565. and 9. for 1566. and so forthe perpetually.

You shall also finde in the beginnyng of this booke a Calender, wherein is declared, the risyng of and goyng downe of the Sunne, and the legth of the daie and night, with the Prime, and Dominicall letter, and saintes daies, verie necessary for all kinde of men, and very plain and easie to vnderstande.

FINIS.